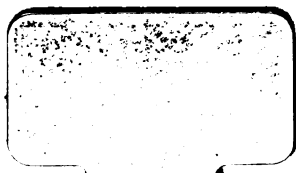


387.2
1a+

87.2 Tat





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A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE.

Quicquid praecipies esto brevis: ut cito dicta
Percipiant animi dociles, teneantque fideles.

De Art. Poet. III. 55.

A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE

AS CONTAINED IN THE
COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;
TOGETHER WITH
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND ENCHORIAL CHARACTERS.

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TO
J O H N L E E E S Q^R.

LL. D., F. R. S., P. A. S., & &.

IN GRATEFUL REMEMBRANCE OF
THE MANY FACILITIES AFFORDED
IN THE PROSECUTION OF
HIS EGYPTIAN STUDIES

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

PREFACE.

Egyptian Literature has of late years attracted particular attention. All that has come down to us of the Language and Literature of ancient Egypt is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions, and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "*Etymologiæ Ægyptiacæ*," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.*)

*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for *us* to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more *after* the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.

words to some of the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind of the African origin of the Egyptians. The fact is, the remains we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, have no near resemblance to any one of the ancient or modern languages.*

The importance of the Ancient Egyptian Language to the Antiquary, will at once appear, when we consider that the knowledge of it is necessary before the inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century,** and if they were not

* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

** Zosimus, as quoted by Fabricius, says, that the old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in vernaculam linguam fuisse translata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychoensis*. See also *Buxtorf's Talmudic Lex.* p. 1571. Also, "It is permitted to write the Law in Egyptian." *Babyl. Talmud*,

the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

Seder Med. Schal. f. 115. These expressions seem to imply the existence of the Law in Coptic.

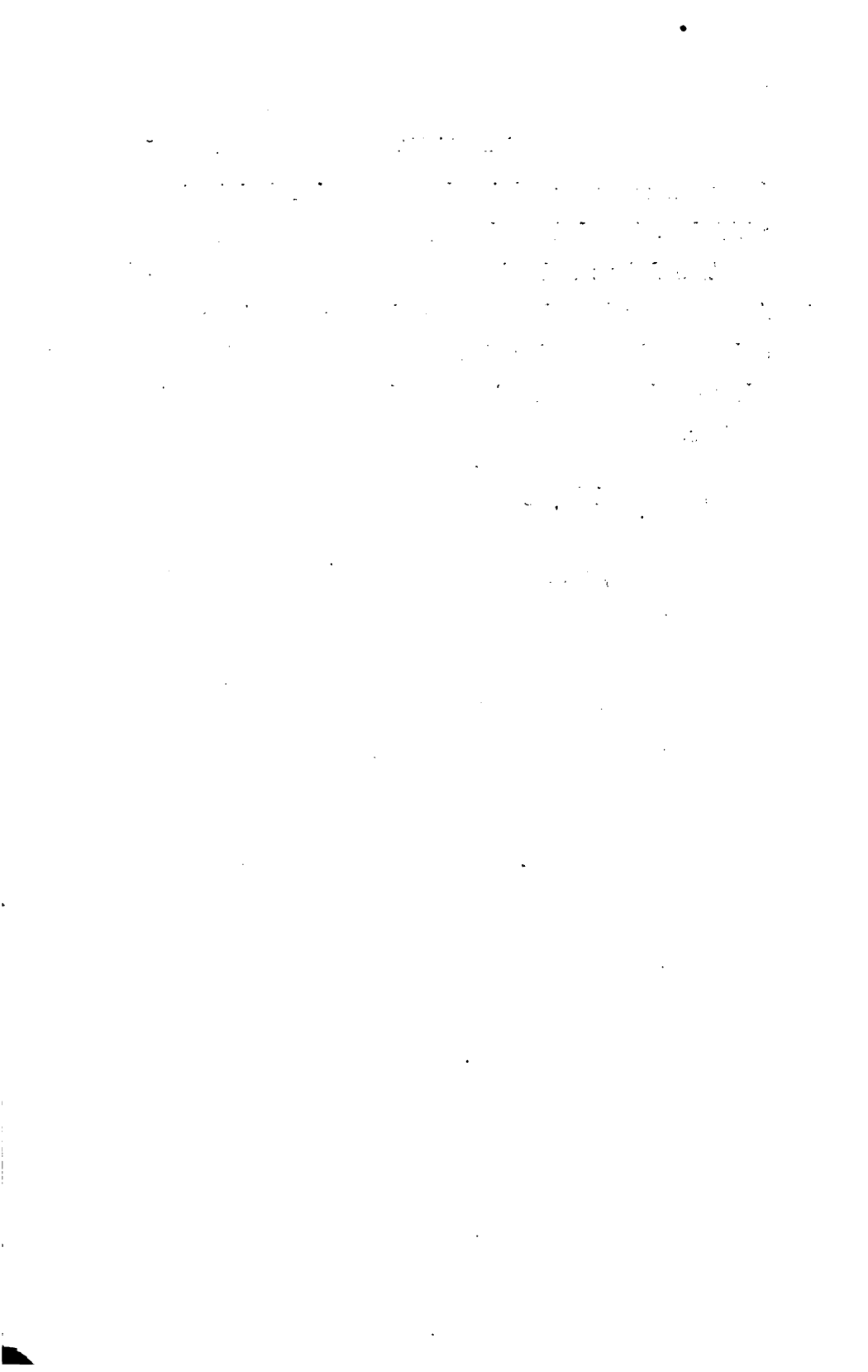
For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rectory.

May, 1862.



Observations

on the

Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.

XIV Observations on the Hieroglyphic and Enchorial Alphabets.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (*εγχωρια*)* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

* This word is used in the Rosetta inscription and elsewhere.

ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.

From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph  or , corresponding with

XVI .Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with **ni** Coptic, or by these characters doubled; as ,  or , **nen**, or **ni**, Coptic. The plural is also formed by **III**, and the dual by **II**, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , **nk**, or **nak**, , **nq**, or **naq**; , **nc**, or **nac** &c.

The Alphabetic or Phonetic,* was one of the

* Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

Αὐτὰ καὶ οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ ἡ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῆμῃσιν ἡ δ' ὥσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνίγματα· ἥλιον γοῦν γραφῆαι βουλομένοι κύκλον ποιοῦσι σελήνην δὲ σχῆμα μηνοειδές, κατὰ τὸ κυριολογούμενον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγρόντες καὶ μετατίθεντες, τὰ δ' ἐξάλλαττοντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαράττουσιν. Strom. l. 4. c. 4.

„Jam vero qui docentur ab Aegyptiis, primum quidem discunt Aegy-

modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,

ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam: cujus una quidem species est per prima elementa; Cÿriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traduentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt.“

Porphry has communicated much the same information on the subject.

Εν Αιγυπτῳ μὲν τοῖς ἱερευσὶ συνὴν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμαρθε, καὶ τὴν Αἰγυπτίων φωνὴν γραμμάτων δὲ τρισσὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μῆμιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγμους.

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt.“

XVIII Observations on the Hieroglyphic and Enchorial Alphabets.

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

„Nondum flumineas Memphis contexere biblos
Noverat: et saxis tantum volucresque feraeque
Sculptaque servabant magicas animalia linguas."

Lucan. Phars. lib. III. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-

tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantial sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take  the owl, which represents the letter *m*. It often however stands alone, like *M* in Coptic, in which case we must suppose that a vowel sound *a* or *e* was either prefixed or postfixed in pronunciation. An example of the

XX. Observations on the Hieroglyphic and Enchorial Alphabets.

syllabic signs is  which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple  we have sometimes , sometimes , both of which combinations are sounded simply *am*. Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.* A few of which the sound may be considered still open to doubt are marked with a query?" —

"The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B. C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left.”



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Enchorial or Demotic Alphabet.

A ⊥ (II) <1 3 5 2 1 1

I 4 1 ω III

OU 10 (5) 1 1

B 2 4

F, V 7

K 8 3 12 2 2 2 2

R 3 ∞ ∞ 0 /

L 4

M 5 3

N 1 2 3 4 5

P 6 2 3 4 5

S 1 4 5 6 7

SH 8 9 3

T 3 4 5 6 7 8

x, σ 10 11 12

KH, b 13 14 15

H 16 17 18 19

Hieroglyphic Alphabet.

A	
I, E	
U, OU,	
B	
F, V	
K	
R, L	
M	
N	
P	
S	
Sh	
T	
T (x)	
KH	
H	

All these figures admit of being turned the other way and read from left to right.

Enchorial or Demotic Numbers.

1	ꞥ ꞥ ꞥ	60	ⲱ =
2	ꞥ	70	ꞥ
3	ꞥ ꞥ ꞥ	80	ꞥ
4	ꞥ ꞥ ꞥ ꞥ ꞥ	90	ꞥ
5	ꞥ ꞥ	100	ꞥ
6	ꞥ ꞥ ꞥ	200	ꞥ
7	ꞥ ꞥ	300	ꞥ
8	ꞥ ꞥ	400	ꞥ
9	ꞥ ꞥ ꞥ	500	ꞥ
10	ꞥ	600	ꞥ
20	ꞥ	700	ꞥ
30	ꞥ	800	ꞥ
40	ꞥ	900	ꞥ
50	ꞥ	1000	ꞥ

Hieroglyphic Numbers.

1. I.	21. 𐀀𐀁.
2. II.	22. 𐀀𐀁𐀂.
3. III.	30. 𐀀𐀁𐀂.
4. IIII.	40. 𐀀𐀁𐀂𐀂.
5. IIII. 	50. 𐀀𐀁𐀂𐀂𐀂.
6. III III.	60. 𐀀𐀀𐀀.
7. IIII III. 	70. 𐀀𐀀𐀀𐀀.
8. IIII IIII. 	80. 𐀀𐀀𐀀𐀀.
9. IIII IIII. 	90. 𐀀𐀀𐀀𐀀𐀀.
10. 𐀀. 𐀁.	100. 𐀀.
11. 𐀀.	200. 𐀀𐀀.
12. 𐀀𐀁.	300. 𐀀𐀀𐀀.
13. 𐀀𐀁𐀂.	400. 𐀀𐀀𐀀𐀀.
16. 𐀀𐀁𐀂𐀂.	500. 𐀀𐀀𐀀𐀀𐀀.
20. 𐀀𐀁.	1000. 𐀀. 𐀀.

CHAP. I.

The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.	Names of Letters.	English sounds.	Numb.
Α α	ΑΛΦΑ	alpha <i>a</i>	1
Β β	ΒΗΤΑ	beta <i>b</i>	2
Γ γ	ΓΑΜΜΑ	gamma <i>g</i>	3
Δ δ	ΔΕΛΤΑ	delta <i>d</i>	4
Ε ε	ΕΙ	ei <i>e</i> short	5
Ζ ζ	ΖΗΤΑ	zeta <i>z</i>	7
Η η	ΗΗΤΑ	heta <i>e</i> long	8
Θ θ	ΘΗΤΑ	theta <i>th</i>	9
Ι ι	ΙΩΤΑ	iota <i>i</i>	10
Κ κ	ΚΑΠΠΑ	kappa <i>k</i>	20
Λ λ	ΛΑΥΔΑ	lauda <i>l</i>	30
Μ μ	ΜΙ	mi <i>m</i>	40
Ν ν	ΝΙ	ni <i>n</i>	50
Ξ ξ	ΞΙ	xi <i>x</i>	60
Ο ο	ΟΥ	ou <i>o</i> short	70
Π π	ΠΙ	pi <i>p</i>	80

Egypt. Alphabet.	Names of Letters.		English sounds.		Numb.
Ρ ρ	ρ	ro	r		100
ϸ ϸ	ϸ	sima	s		200
Τ τ	τ	tau	t		300
Υ υ	υ	hu	u		400
Φ φ	φ	phi	ph		500
Χ χ	χ	chi	ch		600
Ψ ψ	ψ	psi	ps		700
Ω ω	ω	ou	o long		800
Ϡ Ϡ	Ϡ	shei	sh		900
Ϣ Ϣ	Ϣ	fei	f		90
ϣ ϣ	ϣ	khei	kh		
Ϥ Ϥ	Ϥ	hori	h		
ϥ ϥ	ϥ	gangia	gi		
Ϧ Ϧ	Ϧ	shima	sh		
ϧ ϧ	ϧ	dei	ti		

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ρ, ϸ, Ϥ, ϥ and ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

CHAP. II.

The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

- a. is pronounced as *a* in *man* with us, and is often used in Bash. instead of *ε*, *ο* and *ω*: as **ΑΝΖ** for **ΟΝΒ**, **ΝΑΒΕ** for **ΝΟΒΕ**, **ΑΝΕΖ** for **ΕΝΕΖ**, and **ΡΕΦΒΑΤΕΒ** for **ΡΕΦΒΩΤΕΒ**.
- β. is sounded as *b* in **ΒΑΒΥΛΩΝ**, and as *v* in **ΒΚΤΩΡ**, **ΙΩΒΑΝ**. It is also used instead of *ϥ* and *ϕ*, as **ΒΙ** for **ϥΙ**, and **ΩΒΗΡ** for **ΩΦΗΡ**, and it sometimes interchanges with *π*, as **ΑΠΑ** for **ΑΒΒΑ**.
- γ. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of *κ* and *χ*, as **ΑΝΓ** for **ΑΝΚ**, **ΝΓ** for **ΝΚ**, **ΤΩΝΓ** for **ΤΩΝΚ**, **ΜΑΑΓΕ** for **ΜΑΑΧΕ**; and in Greek words as **ΑΝΑΓΚΗ**.
- δ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for *τ*, as **ΔΑΖΙC** for **ΤΑΖΙC**, **ΘΕΑΔΡΟΝ** for **ΘΕΑΤΡΟΝ**.
- ε. is pronounced as *ε* in Greek. It is used in Sahidic at the end of words instead of *ι* in Coptic. It is also used instead of *α* in Bashmuric, as **ΖΕΠ** for **ΖΑΠ**. It is sometimes written instead of *η*.
- ζ. is only used in words of foreign origin. It is sometimes written for *ϥ*, as **ΖΩΝΤ** for **ϥΩΝΤ**. It is also written for *τ*, as **ΤΩΠΑΖΙΟΝ** for **ΤΩΠΑΤΙΟΝ**.

- η. is sounded like the Greek letter η, as **ΜΗΠΟΤΕ**: it was formerly pronounced with a sharp breathing, as **ΖΗΓΕΜΩΝ**, *ηγεμών*. It is sometimes used for ε and ι, as **ΖΗΒC** for **ΖΕΒC**, **ΤΗΜΙ** for **ΤΙΜΙ**.
- θ. This letter is pronounced as *th* in **ΘΑΔΔΕΟC**. It is also pronounced as Δ. Θ is used instead of τζ for expedition in writing. In Sahidic and Bashmuric τ is used instead of θ, as **ΕΤΒΕ** for **ΕΘΒΕ**. θ is sometimes used in Sahidic for σ, as **ΕΘΑΥΩ** for **ΕΘΟΥΩ**.
- ι. answers to ι in Greek, or *ee* in English. It often changes with ει, as **ΙΡΕ**, **ΕΙΡΕ**: **ΠΙΝΕ**, **ΠΕΙΝΕ**.
- κ. is sounded as κ in Greek. It is used in Sahidic instead of χ, as **ΚΑΜΕ** for **ΧΑΜΕ**; **ΚΡΟΥΡ** for **ΧΡΟΥΡ**. In Sahidic it is often exchanged for ρ, as **ΤΩΝΚ** for **ΤΩΝΡ**.
- λ. in Bashmuric answers to p in Coptic, as **ΛΑΜΠΙ** for **ΡΟΜΠΙ**; **ΛΙΜΙ** for **ΡΙΜΙ**.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κc, as **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚCΟΥΡ**.
- ο. is pronounced as *o* in **ΡΟΒΟΔΜ**. It is often exchanged for ω long, as **ΦΩΡΧ** for **ΦΟΡΧ**.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as **ΠΑΩ** Sah. for **ΦΑΩ** Coptic. It is sometimes used for β, as **ΑΠΑ** for **ΑΒΒΑ**.

- p. is pronounced as *r* in Δραμ. It is changed in BashmuriC for λ, as λεν for ραν Coptic.
- c. is enunciated as *s* in Εσρωμ.
- t. is pronounced as *Δ*; and it is occasionally used for *Δ*, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- γ. is sounded like *u*. It occurs in words of Greek origin instead of *ι*, *η* and *ει*; as ΚΥΒΩΤΟΣ, for κιβωτός; CYΜΕΝΙΝ, for σημαίνων; and ΔΥΝΑ for δεινα.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as ΦΑΙ *bai*. In Sahidic and BashmuriC π is always used instead of φ.
- χ. has the sound of *κ*, or *χ* of the Greeks. It is exchanged with ω, and ς, as ΜΩΙΡ for ΜΕΧΙΡ; and ΧΩΠ ςΩΠ. In Sahidic κ is used instead of χ.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πϸ in the expedition of writing, as ψΙΤ for πϸΙΤ; ψΟΛϸΕΛ for πϸΟΛϸΕΛ.
- ω. is sounded like *ω* of the Greeks. It is frequently exchanged with ο; and in Sahidic οο is often used for ω; and α in BashmuriC instead of ω, as ΑΙΚ for ωΙΚ.
- ϣ. possesses the same power as *w* in Hebrew. It is changed with c, x, ϣ, ϸ, and sometimes with ς.
- q. is pronounced as *f*; and it is changed with b, and sometimes with φ, as ΤΗΡΦ for ΤΗΡφ.
- h. This letter answers to the ה of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with x and κς, as ΧΕΡ, hΕΡ; and hΩΚς, hΩh. It never

- occurs in Sahidic, *z* being always used in its stead.
- z*. is pronounced as *h* or *ɳ*, and *ʹ* is used for the sharp breathing of the Greeks, as *ζοπλον ὀπλον, ζγσωπος ὕσσωπος*.
- κ*. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic *ج*. It changes with *γ*, *χ*, *ω*, and *δ*; as *μαρχαριτης, μαργαριτης, γενεφωρ* for *κενεφωρ*, *κρωμ* for *χρωμ*, *ωγγωτ* for *χογγωτ*, and *δορ*, *χορ*.
- δ*. This letter is pronounced as *s* or *sh* by the present Copts; as *πσοῦνι, epsoshni; πενδοις, pensuais*. It is exchanged with *c* and *ω*, as *δωνρ* for *ωνρ*, and *ωωλ* for *δωλ*. But it is chiefly exchanged with *κ* in Sahidic and Bashmuric, as *διν* for *κιν*. It occurs in some words of Greek origin instead of *κ*.
- †. The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as *βαπτῆμα, πλαῖτα* etc. In Sahidic it is exchanged for *τε*, as *ωομ†*, Sah. *ωομτε*.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. *εῶβε*, pronounced as *átwa*; *σωτεμ*, *sodam*; *δομ*, *shōm*; *χομ*, *gōm*; *νιω†*, *nishdee*; *πανογ†*, *banóode*; *πιογωινι*, *becoóáynec*; *ἐβολῆεν*, *ávellchán*; *εῶβητq*, *atwálf*; *τπε*, *édbe*; *μεῶμηι*, *metmái*.

CHAP. III.

Of Points and Abbreviations.

1. When the line in Coptic (˘) or the horizontal line in Sah. (-) occurs over consonants, it generally expresses the vowel **ε**, as **Ṣ** or **Ṣ**, **ṢṢ**: **Ṣ** or **Ṣ**, **ṢṢ**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ṢṢṢ** or **ṢṢṢ**, *affliction*: Sah. **ṢṢ** for **ṢṢṢ**, **ṢṢ** for **ṢṢṢ**, **ṢṢṢ** for **ṢṢṢṢ**.

It appears from some words derived from the Greek, that the line (˘) has been used in Coptic to express the vowels **α**, **ε** and **ο**; as **ṢṢṢṢ**, *Ἀναθώ*; **ṢṢṢṢ**, *ὄνου*; and **ṢṢṢṢ** for *ἐξέστη*.

It is equally evident from the Sahidic, that the line (-) is used for **α**, **ε** and **ο**; as **ṢṢ** for **ṢṢṢ**. *I*; **ṢṢ** for **ṢṢṢ**, *thou*: **ṢṢṢṢ** for **ṢṢṢṢṢ**, *he hath*; **ṢṢṢṢ** for **ṢṢṢṢṢ**, *three f.*; **ṢṢ** for **ṢṢṢ** and; **ṢṢ** for **ṢṢṢ**.

3. When the line (˘) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as **ṢṢṢṢ**, *Ῥοαῦ*; **ṢṢṢṢṢṢ**, *ῶσαννά*; **ṢṢṢṢ**, *Ἀβιά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **ṢṢṢṢṢṢ**, *Ὶτωικός*.

4. The line (˘) is put over a letter in some words to distinguish them from others; as **ṢṢṢṢṢṢ**, *ever*, from **ṢṢṢṢṢṢ**, *thy oil f.*

5. A line above **Ṣ** **Ṣ**, or **Ṣ** **Ṣ**, distinguishes it from **Ṣ** or **Ṣ** radical, and from **Ṣ**, the definite article plural

before the infix; (see def. art. plur.) as **ἡωοϣ** is *glory*; but **νωοϣ**, without the point above the **ν**. is *to them*.

6. Two points in Sahidic (¨) are sometimes put over the letter **ī**. as a contraction of **fi**. as **οϣοῖν** for **οϣοειν**, *light*; **πχοῖc** for **πχοειc**, *Lord*.

7. Two points are also put over the **ī**. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: **ταχροῖ**, **εροῖ**, **ναῖ**, **ζηῖ**, **εζραῖ**, **παῖ**, **ταῖ**, **ναῖ**, **μεῖ**, **νοῖ**, **ἡῖ** &c.

8. The further use of the line (˘) and of the points (¨) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

The Circumflex.

9. The circumflex (ˆ) is found in Sahidic Manuscripts over the vowels **â**, **ê**, **î**, **ô** and **ω**; and also over the **fi** and **oy**; as **οϣâ**, *one*; **ναâ**, *mercy*; **πνοϣê**, *the heavens*; **νηî**, *they*; **ωτεκô**, *a prison*; **δω**, *to remain*; **οϣfi**, *one*; **οϣy**, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as **â**, **ω**, for **aa** and **ωω**. The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth

concerning it. It is found thus: πορνία', μα', νογβ',
 Λαγεια', ψαχε', σριμε', ριειχι', βωκ', χωκ', εζεκιηλ',
 ωηρεωημ', ηημαν', ρημαο', ρατ', ωβηρ', σωτηρ',
 ποιηρος', ραπ', ηηρογωω', ημοα'.

11. It sometimes occurs in the middle of a word,
 as **coλ'cλ**, **p'zωb**, **ωτp'τωp**, **πεκ'καz**.

The Abbreviations.

12. Some words in Coptic and Sahidic are abbrevi-
 ated in the following manner, with a line or lines above
 the words.

ΣΑΣ,	ΔΑΥΙΑ,
ΕΘ, ΕΘΥ,	ΕΘΟΥΑΒ,
ΕΡ^Ο,	ΕΡΟΣ,
ΘΣ, ΘΥ,	ΘΕΟΣ, ΘΕΟΥ,
ΘΙΛΗΜ,	ΤΖΙΕΡΟΥΣΑΛΗΜ,
ΙΗΛ,	ΙΣΡΑΗΛ,
ΙΗΣ,	ΙΗΣΟΥΣ,
ΙΛΗΜ,	ΙΕΡΟΥΣΑΛΗΜ,
ΙΗΣ,	ΙΗΣΟΥΣ ΝΑΖΑΡΕΟΣ ΣΩΤΗΡ,
ΙΣΛ,	ΙΣΡΑΗΛ,
Ι Φ Α, ΙΩΝ,	ΙΩΑΝΝΗΣ,
ΚΕ, ΚΣ, ΚΠ,	ΚΥΡΙΕ, ΚΥΡΙΟΣ, ΚΥΡΙΟΝ,
ΚΛ,	ΚΕΦΑΛΕΟΝ,
ΜΜ,	ΜΜΑΡΤΥΡΙΑ,
ΜΘΥ,	ΜΣΟΥ,
ΜΕΤΧΡΣ,	ΜΕΤΧΡΗΣΤΟΣ,
Ο,	ΟΝ, as ΜΥΣΤΗΡΙΟ,
Υ,	ΟΥ, as ΟΟΣ,

Sahidic.

πε. π.

τε. τ.

νε. ν. νν.

Bashmurić.

πι. πε. π.

†. τε. τ.

νι. νε. ν.

2. The Coptic uses the article **π** and **π** promiscuously, either before double consonants or vowels, as **πκαρι** and **πκαρι**; **πνι** and **πνι**; **πουρο** and **πουρο**: **†смн** and **τсмн**. The Coptic has **π** and **†** also before vowels, even before **ι**. as **πιαρ**, **†ιογδαλ**. But in the plural **νι** is generally used, but sometimes **νεν**, except before **ετ** *who*, and the prefix, as we shall hereafter show. The articles **φ** and **θ**, are used instead of **π** and **τ**. before the letters **β**, **ι**, **μ**, **ν**, **ογ**, **ρ**, as **φβαλ**, **φμωιτ**, **φογαι**, **θβακι**, **θμнси**, **θνογνι**: but we sometimes find these words written **πβαλ**, **πμωιτ**, **πογαι**, **†βακι**, **†μнси**, **†ноγνι**.

3. The Sahidic has **πε** and **τε** singular, and **νε** plural before nouns, beginning with two consonants, as **τμαειο**, **χρο**, **χπιο**, **βλοοτε**, **πρω** &c. The Articles **π** and **τ** singular, and **ν** plural, are used not only before vowels, or before one consonant, as before **ογωω**, **чнѳ**, **ноγτε**, and **μα**; but even before consonants, when marked with the line or vowel above, as **ῑπε**, **ῑββο**, **ῑντρε** etc. But either **πε**, **τε**, **νε** are used before **ρ**, as **τερην**, **νεριουρε**; or **πρ** is contracted into **φ**, and **τρ** into **θ**, as **φнг**, from **πρнг**. **φап**, from **πρап**: **φнке** from **πρнке**: **φоογ** from **πρоογ**: and **θε** from **τρε**. **θн** from **τρн**, **θимε** from **τρимε**. **θαιβεс** from **τραιβεс**, **ῑβсω** from

τῆβω, ἑλλω from τῆλλω. Sometimes πζ is found without the contraction, as πζητ, πζιρ. The vowel ε is admitted before ογ, and εογ is contracted into εγ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often η is prefixed to vowels, as ηαεβης. η is changed into η, before the letters μ and π, as ημαειν. *the signs*; ηπηγε, *the heavens*; ηη sometimes occurs, as ηηόλοδ, *the beds*. The η plur. is very rarely changed into β, λ, ρ, before the same letters, as βῆρρε, for ηῆρρε, plur. *new*; ἄλαος for ηλαος, *the peoples*; ῥρωμε for ηρωμε, *the men*. The Sahidic very rarely has the Coptic articles π. † and ν. but they are sometimes met with; and occasionally τει and νει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing.

Plur.

ογ.

ζαν.

Sahidic.

ογ.

ζεν. ζν.

Bashmuri.

ογ.

ζαν. ζεν. ζν.

5. Thus the indefinite article is used, as ογcaxi. *a word*; ζανcaxi, *words*; ογbaki. *a city*; ζανbaki, *cities*. When ογ the indefinite article precedes the preposition ε, as εογ, it is contracted into εγ, as εγωαγε

to a desert for. **ἔογῳαρε**. The Sahidic uses **ἕν** and **ἕν** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

Coptic.

Sing. m.

Sing. f.

Plur. com.

ῥα.**θα.****να.**

Sahidic.

πα.**τα.****να.**

6. These articles point out persons or things which belong to any one, as **πιαμαρι ρα ϕ† πε**, *the power is of God*. Ps. LXI, 11. **θα νιμ τε ται ρικων**, *of whom is this image*. Mark XII, 16. **να τρογι πιστις**, *of little faith*. Luke XII, 28. **πα περιωτ**, *of his father*. Luke IX, 26. When used with the name of a person, **ῥα** signifies *the son of*, as **ῥα ἡλι**, *the son of Eli*. Luke III, 23.

CHAP. IV.

Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ογρωμι**, *a man*; **ἑανμογμι**, *lions*; **πιραν**, *the name*; **νιῶηπι**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **ἡ**, as **ογνιω† ἡρο†**, Copt. **ογνοῶ**

ΝΖΟΤΕ, Sah. *a great fear*. Act. V, 2. **ΟΥΚΑΖΙ ΝΩΦΕΜΜΟ**, *a strange land*, Copt. **ΤΩΟΡΠ ΠΗΤΟΛΗ**. *the first commandment*. Sah. **ΟΥΝΙΩ† ΝΝΕΖΠΙ ΠΕΦΑΙ**, *this is a great lamentation*. Copt. The **Ν** is also prefixed to the noun substantive or adjective after the verbs **ΟΙ**, and **ΩΩΠΕ**, as **ΕΦΟΙ ΝΟΥΩΙΝΙ**, *it is light*; **ΑΚΩΩΠΕ ΝΒΟΗΘΟΣ**, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as **ΠΙΝΙΩ†**, *great*, m.; **†ΝΙΩ†**, *great*, f.; but when they are united with the particles **ΕΤ**, **ΕΦ**, **ΕC** and **ΕΥ**, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as **†ΒΑΚΙ**, *the city*, f.; **ΠΙΕΧΩΡΖ**, *the night*, m.; **ΕΦΩΩ**, *much*, m.; **ΕCΩΩ**, *much*, f.; **ΕΘΑΝΕΦ**, Copt. **ΝΑΝΟΥΦ**, *good*, m.; Sah. **ΕΘΑΝΕC** Copt. **ΝΑΝΟΥC**, Sah. *good*, f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle **ΜΕΤ** Copt. or **ΜΗΤ** Sah. are all feminine. Those composed with **CΙΝ**, Sah. are also feminine, but those compounded with **CΙΝ**, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding *i* to them in the Coptic and Bashmuri, and *f* in the Sahidic; as **βωκ**, *a servant*, m.; **βωκι**, *a servant*, f. Copt. **con**, *a brother*; **coni**, *a sister*, Copt. **ωom**, *a father in law*. **ωomi**, Copt. **ωome**, Sah. *a mother in law*. **ωφhp**, *a friend*, m. **ωφhpi**, *a friend*, f. Copt. **ωβεep**, *a friend*, m. **ωβεepe**, *a friend*, f. Sah. **βαμαγλ**, *a camel*, m. **βαμαγλε**, *a camel*, f. Sah. **χιηβ**, *a lamb*, m. **χιηβι**, *a lamb*, f. Copt. **χιειβ**, *a lamb*, m. **χιειβε**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **βελλε**, *blind*, m. **βελλη**, Copt. **βλλη**, Sah. *blind*, f. **μογι**, *a lion*, m. **μογη**, *a lioness*, Copt. **ογpo**, *a king*, **ογpω**, *a queen*, Copt. **ppo**, *a king*. **pπω**, *a queen*, Sah. **βελλο**, *an old man*. **βελλω**, *an old woman*, Copt. **ελλο**, *an old man*. **ελλω**, *an old woman*, Sah. **ωφιμο**, *a stranger*, m. **ωφιμω**, *a stranger*, f. Sah. **cabe**, *wise*, m. **cabh**, *wise*, f. Copt. **hæ**, *the end*, m. **hah**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ωhpi**, *a son*. **ωepi**, *a daughter*, Copt. **ωhpe**, *a son*. **ωepee**, *a daughter*, Sah.

Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:

ΟΥΧΩΜ, *a book*; **ΠΙΧΩΜ**, *the book*; **ΖΑΝΧΩΜ**, *books*; **ΝΙΧΩΜ**, *the books*; **ΟΥΝΟΒΕ**, *a sin*; **ΠΝΟΥΒΕ**, *the sin*; **ΖΕΝΝΟΒΕ**, *sins*; **ΝΕΝΟΒΕ**, *the sins*, Sah.

When nouns occur, without the article being prefixed, the singular or plural can only be known by its connection with other words of the sentence.

8. Some adjectives take the prefixes **ΕΓ**, masc. **ΕC**, fem. and **ΕΥ** plur, as **ΕΓΕΜΠΩΔ**, *worthy*, m. **ΕCΕΜΠΩΔ**, *worthy*, fem. **ΕΥΟΚΜ**. *sad*, m. Sah. **ΕΥΟΚΜ**, *sad*, plur. Sah. The adjectives which have the suffixes **q** and **c** singular, have the plural in **ΟΥ**, which variously is contracted with the preceding vowel, as **ΠΕΘΝΑΝΕq**, *good*. **ΠΕΘΝΑΝΕΥ**, *good*, plur. **ΠΕΘΝΑΔq**, *great*. **ΠΕΘΝΑΔΥ**, *great*, plur. **ΝΑΩΩq**, *much*. **ΝΑΩΩΟΥ**, *much*, plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in **i**. **ΑΒΩΚ**, *a crow*. **ΑΒΩΚΙ**, *crows*. **ΑΦΩΦ**, *a giant*. **ΑΦΩΦΙ**, *giants*. **ΜΔ**, *a place*. **ΜΔΙ**, *places*. **ΜΝΟΤ** *a breast*. **ΜΝΟΤ**, *breasts*. **ΡΑΜΑΔ**, *rich*. **ΡΑΜΑΟΙ**, *rich*, plur. **ΩΦΕΡ**, *a companion*. **ΩΦΕΡΙ**, *companions*. **ΒΕΛΛΟ**, *old*. **ΒΕΛΛΟΙ**, *old*, plur.

11. Coptic Plurals which end in **γ** and their sing. in **ε**. **ΒΑΛΕ**, *lame*. **ΒΑΛΕΥ**, *lame*, plur. **ΒΕΛΛΕ**, *blind*. **ΒΕΛΛΕΥ**, *blind*, plur. **ΘΕΩΕ**, *neighbour*. **ΘΕΩΕΥ**, *a neighbours*. **ΜΕΘΡΕ**, *a witness*. **ΜΕΘΡΕΥ**, *witnesses*. **ΡΕΜΖΕ**, *free*. **ΡΕΜΖΕΥ**, *free*, plur. **CABE**, *prudent*. **CABEY**, *prudent*, plur. **ΒΑΕ**, *last*. **ΒΑΕΥ**, *last*, plur. **ΧΑΝΕ**, *humble*. **ΧΑΝΕΥ**, *humble*, plur.

12. Coptic Plurals which end in **ογ**, and their sing. in **ε** and **ο**; but which change them into **ηογ** and **ωογ** in the plural. **ἐβο**, *mule*. **ἐβωογ**, *mule*, plur. **ἐζε**, *an ox*. **ἐζηογ** and **ἐζωογ**, *oxen*. **ιαρο**, *a river*. **ιαρωογ**, *rivers*. **ογρο**, *a king*. **ογρωογ**, *kings*. **ραμαδ**, *rich*. **ραμαωογ**, *rich*, plur. **ρο**, *a door*. **ρωογ**, *doors*. **σαιε**, *fair*. **σαιωογ**, *fair*, pl. **ωεμμο**, *a stranger*. **ωεμμοωογ**, *strangers*. **ωνε**, *a net*. **ωνηογ**. *nets*. **ωτεκο**, *a prison*. **ωτεκωογ**, *prisons*. **ωχε**, *a locust*. **ωχηογ**, *locusts*. To these may be added **απη**, *head*, Bash. **απηογ**, *heads*.

13. Coptic Plurals which end in **ογι**, and their singulars ending with a consonant, or with **ω**.

αφ, *flesh*. **αφογι**, *flesh*, plur. **αχω**, *magician*. **αχωογι**, *magicians*. **ετφω**, *a burden*. **ετφωογι**, *burdens*. **ρεφχω**, *a singer*. **ρεφχωογι**, *singers*. **сβω**, *a doctrine*. **сβωογι**, *doctrines*. **сφip**, *a side*. **сφipωογι**, *sides*.

14. Of Coptic Plurals which end in **ογι**, and their singulars in **ε**, **ει**, **η** or **ογ**, which are changed into **ηογι** or **ωογι** in the plural: as

αφε, *a head*. **αφηογι**, *heads*. **αλουγ**, *a boy*. **αλωογι**, *boys*. **βεχε**, *wages*. **βεχηογι**, *wages*, plur. **ερμη**, *a tear*. **ερμωογι**, *tears*. **ερφει**, *a temple*. **ερφηογι**. *temples*. **ογνογ**, *an hour*. **ογνωογι**, *hours*. **τεβνη**, *a labouring beast*. **τεβνωογι**, *beasts*. **φε**, *heaven*. **φηογι**, *heavens*. **βρε**, *food*. **βρηογι**, *food*, plur.

15. Sahidic Plurals which end in **ε**.

αβωκ, *a crow*. **αβωκε**, *crows*. **λοογ**, *an ornament*. **λοογε**, *ornaments*.

16. Sahidic Plurals which end in **εγ**, and **ηγ**, and their singulars in **ε**, as

β̄λλε, *blind*. **β̄λλεγ**, *blind*, pl. **савε**, *prudent*. **савεεγ**, *prudent*, plur. **ωαρε**, *a desert*. **ωαρεεγ**, *deserts*. **χιξε**, *an enemy*. **χιξεεγ**, *enemies*. **†με**, *a village*. **†μεεγ**, *villages*. **ελε**, *last*. **ελεεγ** and **ελεγε**, *last*, plur.

17. Sahidic Plur. which change the **ε** sing. into **ηγ** pl. **αμρε**, *a baker*. **αμρηγ**, *bakers*. **εξε**, *an ox*. **εξηγ**, *oxen*. **ωνε**, *a net*. **ωνηγ**, *nets*.

18. Sahidic Plurals which end in **εγε**, **ηγε**, and **νογε**, and their singulars in **ε**, as

απε, *a head*. **απηγε**, *heads*. **πε**, *heaven*. **πηγε**, *heavens*. **ελε**, *last*. **ελεεγε**, *last*, plur. **ερε**, *food*. **ερηγε**, and **ερνογε**, *food*, plur. **εαλε**, *lame*. **εαλεεγε**, *lame*, plur. The short **ε** is changed into **η** when the plurals ends in **ηγε**.

19. Sahidic Plurals which end in **ογ**, and their singulars in **ο**, which are changed into **ωογ**, as

ιερο, *a river*. **ιερωογ**, *rivers*. **κρο**, *the shore*. **κρωογ**, *shores*. **μντ̄ρρο**, *a kingdom*. **μнτ̄ρρωογ**, *kingdoms*. **ρο**, *a door*. **ρωογ**, *doors*. **ρρο**, *a king*. **ρρωογ**, *kings*. The following is formed not quite regularly: **εξε**, *an ox*. **εξοογ**, *oxen*.

20. Sahidic Plurals which end in **ογε**.

ειω, *an ass*. **ειωογε**, *asses*. **εμρω**, *a harbour*. **εμρωογε**, *harbours*. **εω**, *an ass*. **εοογε**, *asses*. **κε**, *another*. **κοογε**, *others*. **ογνογ**, *an hour*. **ογνοογε**, *hours*. **ογων**, *night*. **ογωοογε**, *nights*. **ρμε**, *weeping*. **ρμειοογε**, *tears*. **ρομπε**, *a year*. **ρμποογε**, *years*. **свω**, *a doctrine*. **своογε**, *doctrines*. **спр**, *a side*. **спρωογε**,

sides. **ΤΕΝΗ**, a beast. **ΤΕΝΟΟΥΕ**, beasts, plur. **ΖΗ**, a way. **ΖΙΟΥΕ**, ways. **ΖΡΕ**, food. **ΖΡΕΟΥΕ**, food, plur.

21. Coptic and Sahidic Plurals of a more irregular character.

Coptic.

Sing.	Plur.
ΑΖΟ , a treasure.	ΑΖΩΡ , treasures.
ΑΒΟΤ , a month.	ΑΒΗΤ , months.
ΑΝΑΩ , an oath.	ΑΝΑΥΩ , oaths.
ΒΗΤ , a palmwood.	ΒΑ† , palmwoods.
ΒΩΚ , a servant.	ΕΒΙΑΚ , servants.
ΕΘΩ , an Ethiopian.	ΕΘΑΥΩ , Ethiopians.
ΕΜΚΑΖ , grief.	ΕΜΚΑΥΖ , griefs.
ΕΩ , an ass.	ΕΕΥ , asses.
ΕΩΩ , a pig.	ΕΩΔΥ , pigs.
ΕΩΩΤ , a merchant.	ΕΩΟ† , merchants.
ΗΙ , a house.	ΗΟΥ , houses.
ΙΟΜ , the sea.	ΑΜΑΙΟΥ , seas.
ΙΩΤ , a father.	ΙΟ† , fathers.
ΜΕΝΡΙΤ , beloved.	ΜΕΝΡΑ† , beloved.
ΜΕΩΩΤ , a plain.	ΜΕΩΟ† , plains.
ΜΩΙΤ , a way.	ΜΙΤΩΟΥΙ , ways.
ΟΥΡΙΤ , a keeper.	ΟΥΡΑ† , keepers.
ΡΕΜΗΤ , a tenth.	ΡΕΜΑ† , tenths.
ΣΑΒ , a scribe.	ΣΒΟΥΙ , scribes.
ΣΩΤ , a wall.	ΣΕΒΘΑΙΟΥ , walls.
ΣΟΝΙ , a robber.	ΣΙΝΩΟΥΙ , robbers.
ΣΟΝ , a brother.	ΣΝΗΟΥ , brothers.
ΣΖΙΜΙ , a woman.	ΣΙΟΜΙ , women.

ΩΟΜ, *a father in law.*

ΩΒΩΤ, *a rod.*

ΖΒΩ, *a viper.*

ΖΘΟ, *a horse.*

ΖΑΛΗΤ, *a bird.*

ΖΟΥΙΤ, *the first.*

ΖΩΒ, *a work.*

ΧΑΜΟΥΛ, *a camel.*

ΧΟΪ, *a ship.*

ΒΑΛΟΧ, *a foot.*

Ω̅C, *a Lord.*

ΩΜΩΟΥ, *fathers in law.*

ΩΒΟ†, *rods.*

ΖΒΟΥΙ, *vipers.*

ΖΘΩΡ, *horses.*

ΖΑΛΑ†, *birds.*

ΖΟΥΑ†, *first, plur.*

ΖΒΗΟΥΙ, *works.*

ΧΑΜΑΥΛΙ, *camels.*

ΕΧΗΟΥ, *ships.*

ΒΑΛΑΥΧ, *feet.*

ΒΙCΕΥ, *Lords.*

Sahidic.

Sing.

ΑΖΟ, *a treasure.*

ΒΙΡ, *a basket.*

ΕΒΟΤ, *a month.*

ΕΙΩΤ, *a father.*

ΟΥΡΙΤ, *a keeper.*

CΟΝ, *a brother.*

CΖΙΜΕ, *a woman.*

ΟΥΖΟΡ, *a dog.*

ΖΑΛΗΤ, *a bird.*

ΖΒΩ, *a viper.*

ΖΤΟ, *a horse.*

ΖΩΒ, *a work.*

ΧΟΪ, *a ship.*

ΧΟΕΙC, *Lord.*

Plur.

ΑΖΩΩΡ, *treasures.*

ΒΡΗΟΥΕ, *baskets.*

ΕΒΑΤΕ, *months.*

ΕΙΟΤΕ, *fathers.*

ΟΥΡΑΤΕ, *keepers.*

CΝΗΥ, *brothers.*

CΙΟΜΕ, *women.*

ΟΥΖΟΟΡ, *dogs.*

ΖΑΛΑΑΤΕ, *birds.*

ΖΒΟΥΙ, *vipers.*

ΖΤΩΡ, ΖΤΩΩΡ, *horses.*

ΖΒΗΥ, ΖΒΗΥΕ, *works.*

ΕΧΗΥ, *ships.*

ΧΕΙCΟΟΥΕ, *Lords.*

The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙΔ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΙΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΔΧΕ ΝΤΕ ΤΜΕ**, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix **Μ** or **Ν**, is frequently used as the sign of the genitive case, especially in the Sahidic, as **ΦΡΑΝ ΜΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥΣΑΧΙ ΝΕΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΕΡΕ ΝΣΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ ΝΔΑΥΕΙΔ**, *the son of David*. Mat. XXI, 9. Sah. **ΠΩΗΡΕ ΜΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΒΟΜ ΜΠΝΟΥΤΕ**, *the power of God*. Luke XXII, 69. Sah. The prefix **Μ** is used principally before **Β**, **Μ** and **Φ**, and always before **Π**, but seldom before **Λ** and **ρ**.

The Dative Case.

26. The dative case takes the prefix **Μ** or **Ν**, and sometimes **Ε**, as **ΑΓΓΤΟΤΥ ΜΠΙΤΛ**, *he hath given help (his hand) to Israel*. **ΠΕΧΔΑ ΝΣΙΜΩΝ**, *he said to Simon*. **ΑΓΙ ΕΠΗΙ ΜΜΑΡΙΔ**, *he came to the house of Mary*. **ΡΤ ΨΩΜ ΜΠΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **Τ ΠΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΣΩ ΜΜΟC ΕΟΥΟΝ ΝΙΜ**, *sayest thou it to all?* Luke XII, 41. Sah. When **Ε** is prefixed to the indefinite article **ΟΥ**, the **ΕΟΥ** are frequently contracted into **ΕΥ**, as **ΕCΤΝΤΩΝ ΕΥΒΛΒΙΛΕ ΝΩΛΤΜ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are ἦ, ἡ or ἐ, as **ΑΝΧΙΜΙ ἩΠΙΜΑΝΩΝΩ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΨΤ ἩΖΑΝΧΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἘΡΕΤΕΝΕΒΙ ἩΟΥΧΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἘΠΟΤ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗC ΧΕCΤ ἩΠΖΟQ**, *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΦΕΙΝ ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the ε is most frequently used as the sign of the accusative.

The Vocative Case.

28. The sign of the vocative case is ὦ preceding the noun, as ὦ **ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕQ†CΩ ἩΓΑΘΟC**, Copt. **ΠCΑQ ΠΑΓΑΘΟC**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ΠΙΜΟC ΧΕ ΠΧΟΕΙC ΝΑ ΝΑΝ ΠΩΗΡΕ ΝΔΑΥΕΙΔ**, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἩCΙΩΝ**, Copt. **ΤΩΕΡΕ ΝCΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix ἦ, ἡ or ἐ, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

Н ПМОКМЕК. *from the thoughts.* Sah. But the ablative is generally represented by some preposition.

The Bashmuric takes the same particles as the Sahidic to all the cases, except the Ablative.

CHAP. V.

Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as ΠΙΝΙΩ†, *great, m.* †ΝΙΩ†, *great, f.* and ΕΘΑΝΑΝΕϙ, *good, m.* ΕΘΑΝΑΝΕϙ, *good, f.* ΝΑΑϙ or ΕΘΑΑΑϙ, *great, m.* Sah. ΝΑΑϙ, *great, f.* Sah. ΕΘΑΑΑϙ, *great, plur.* Sah.

Ε, ΕΤ, or ΕΘ united to verbs forms adjectives, as ΟΥΑΒ *to be clean, holy.* ΕΘΟΥΑΒ, *clean, holy.*

ΝΑΩΕ or ΕΝΑΩΕ, Sah. *much.* ΝΑΩΩϙ or ΕΝΑΩΩϙ, Sah. *much, m.* ΝΑΩΩϙ or ΕΝΑΩΩϙ, Sah. *much, f.* ΝΑΩΩΟΥ or ΕΝΑΩΩΟΥ, Sah. *much, plur.*

ΝΑΝΕ and ΝΑΝΟΥ, ΕΝΑΝΟΥ, Sah. *good.* ΝΑΝΕϙ, ΝΑΝΟΥϙ, ΕΝΑΝΟΥϙ, Sah. *good, m.* ΝΑΝΕϙ, and ΝΑΝΟΥϙ, ΕΝΑΝΟΥϙ, Sah. *good, f.* ΕΘΑΝΑΝΕϙ, ΕΤΑΝΑΝΟΥϙ, Sah. *good, plur.*

ΝΑΕΙΑΤ or ΝΑΪΑΤ, Sah. *blessed.* ΝΑΪΑΤΚ, *blessed thou, m.* ΝΑΪΑΤϙ, *blessed he.* ΝΑΪΑΤϙ, *blessed she.* ΝΑΪΑΤΗΥΤΝ, *blessed ye.* ΝΑΪΑΤΟΥ, *blessed they.*

ΝΕϙΕ or ΕΝΕϙΕ, *fair, beautiful.* ΝΕϙΩΙ, *fair I.* ΝΕϙΩϙ, ΕΘΝΕϙΩϙ or ΕΝΕϙΩϙ, *fair he.* ΝΕϙΩϙ, ΕΘΝΕϙΩϙ or ΕΝΕϙΩϙ, *fair she.* ΕΝΕϙΩΟΥ or ΕΝΕϙΟΥ, *fair they.*

СМАРΩΟΥΤ, and СМАМААТ, Sah. *blessed*. КСМА-
РΩΟΥТ, *blessed thou*. ҚСМАРΩΟΥТ, ҚСМАМААТ, Sahidic.
blessed he. ННЕТСМАРΩΟΥ, НЕТСМАМААТ, Sah. *blessed*
they.

ΟΥΑΑ. Sah. *alone*. ΟΥΑΑΚ, *alone thou*. ΟΥΑΑQ, *alone*
he. ΟΥΑΑΤΟΥ, *alone they*.

ἸΜΑΥΑΤ, and ΜΑΥΑΑΤ, Sah. *alone*. ἸΜΑΥΑΤΚ,
ΜΑΥΑΑΚ, Sah. *alone thou*. m. ἸΜΑΥΑ†, *alone thou f*.
ἸΜΑΥΑΤQ. ΜΑΥΑΑQ, Sah. *alone he*. ἸΜΑΥΑΤC, ΜΑΥ-
ΑΑC, Sah. *alone she*. ΜΑΥΑΑΝ, Sah. ἸΜΑΥΑΤΕΝ, *alone*
we. ἸΜΑΥΑΤΟΥ, ΜΑΥΑΑΥ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡΚ, *the whole thou*, m. ΤΗΡQ, ΤΗΡΕQ,
Sah. *all he*. ΤΗΡC, ΤΗΡΕC, Sah. *all she*. ΤΗΡΕΝ, ΤΗΡἆ,
all we. ΤΗΡΤἆ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

Of the Comparison of Adjectives.

2. Comparatives are formed by ρΟΥΟ, Copt. ρΟΥΟ,
ρΟΥΕ, Sah. ρΟΥΑ, ρΟΥΕ, Bash. *more*, as ρΟΥḐ ΤΑΙḐ
ÈΡΟΤΕ ΜΩΥСНC, *more (greater) honour than Moses*.
ΟΥρΟΥḐ ΤΑΙḐ ÈΡΟΤΕ ΠΙΗΙ, *more (greater) honour than*
the house. Heb. III, 3. ΜἆΤΑΝ ΡΟΥΟ Ε†ΟΥ ΡΟΕΪΚ,
Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ÈΡΟΤΕ is also a sign of the comparative, as ÈΡΟΤΕ-
ΡΟΙ, *more than me*, Mat. X, 37. and with È, as †ΜΕΤCΟΧ
ἸΝΤΕ Φ† ΕCΟΙ ἸCΑΒΕ ÈΡΟΤΕ ÈΝΙΡΩΜΙ, *the foolishness of*
God is wise more (wiser) than men. 1. Cor. I, 25.

3. The comparative is also expressed by adding
ἸΡΟΥΟ to the positive; as †ΜΕΤΜΕΘΡΕ ἸΝΤΕ Φ† ΟΥ-
ΝΙΩ† ΤΕ ἸΡΟΥΟ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **Ϝ**, or **Ν** to the positive, as **ΜΗ ΠΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ΟΥΝΟΒ̄ ΝΝΟΒ̄**, *greater sin.* John XIX, 11. Sah. **ΝΝΟΒ̄ ΕΠΕΝΖΗΤ**, *greater than our heart.* 1. John III, 20. Sah. **ΜΗ ΕΝΧΟΟΡ̄ ΕΡΟQ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as **ΝΙΜ ΓΑΡ ΠΕ ΠΙΝΙΩ†**, *for which is great (greater)* Luke XXII, 27. **ΤΜΠΤΜΠΤΡΕ ΠΠΝΟΥΤΕ ΝΑΛΛΑC**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **ΝΙΜ ΠΕ ΠΙΝΙΩ† ΉΕΝ-†ΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΙ**, **ΝΙΜ ΠΕ ΠΝΟΒ̄ ΖΝ ΤΜΠΤΕΡΟ ΝΠΠΗΥΕ**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **È**, **ÈΒΟΛ**, **ÈΒΟΛΟΥΤΕ**, or some such word to the positive, as **ΑΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΥΧΙ ÈΒΟΛΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, and Bash. **ΑΝΟΚ ΓΑΡ ΠΕ ΠΚΟΥΙ ΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **ÈΜΑΩΩ**, Copt. **ΕΜΑΤΕ**, Sah. **ΕΜΑΩΑ**, Bash. *greatly, very much*, to the positive, as **ΑΤΑΨΥΧΗ ΨΘΟΡΤΕΡ ÈΜΑΩΩ**, *my soul is exceedingly troubled.* Ps. VI, 3. **ÈΜΑΩΩ**, **ΕΜΑΤΕ** and **ΕΜΑΩΑ** are also repeated; as **ΑΦΕΡ ΡΑΜΑΔ̄ ΝΧΕ ΠΙΡΩΜΙ ÈΜΑΩΩ ÈΜΑΩΩ**, *the man was exceeding rich.* Gen. XXX, 43. **ΧΕΚΑC ΕΡΕ ΤΕΤΝΑΓΑΠΗ Ρ̄ΖΟΥΟ ΕΜΑΤΕ ΕΜΑΤΕ**, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. **ΧΕΚΕΣ ΕΡΕ ΤΕΤΕΝΑΓΑΠΗ ΕΛ-
ΖΟΥΑ ΕΜΑΘΑ**. The superlative is also formed by **ἠζογυ**
repeated, as **ΟΥΟΣ ἠζογυδ ἠζογυδ ΝΑΥΕΡΩΦΗΡΙ**, and *they*
were exceedingly astonished. Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.
ἄΝΟΚ	ἈΝΟΚ	ἄΝΟΚ
	ἈΝῚ	ἄΝΑΚ
	ἈΝῚ	
ἠΘΟΚ	ἠΤΟΚ	ἠΤΑΚ
	ἠΤῚ	
ἠΘΟ	ἠΤΟ	ἠΤΑ <i>thou, f.</i>
ἠΘΟϣ	ἠΤΟϣ	ἠΤΑϣ <i>he.</i>
ἠΘΟϢ	ἠΤΟϢ	ἠΤΑϢ <i>she.</i>

Plural.

ἄΝΟΝ	ἈΝΟΝ	ἄΝΑΝ
	ἈΝῚ	
ἠΘΩΤΕΝ	ἠΤΩΤῚ	ἠΤΑΤΕΝ
	ἠΤΕΤΕΝ	ἠΤΑΤῚ
	ἠΤΕΤῚ	
ἠΘΩΟΥ	ἠΤΟΟΥ	ἠΤΑΥ <i>they.</i>

Personal Pronouns.**2. Of the Genitive Case.****Singular.**

Coptic.	Sahidic.	Bash.
ÑTHI	NTAI	ENTHI <i>mei, of me.</i>
ÑTAK	NTAK	ÑTHK <i>of thee, m.</i>
ÑTE	ÑTE	ÑTE <i>of thee, f.</i>
ÑTAQ	NTAQ	ÑTHQ } <i>of him.</i>
	NTQ	
ÑTAC	NTAC	ÑTHC } <i>of her.</i>
	NTC	

Plural.

ÑTAN	NTAN	NTHN } <i>of us.</i>
	NTN	
ÑΘWTEN	NTETN	NTHTEN
ÑTWTEN	NTETHYTN	NTETEN
ÑTEΘHNOY		NTETHNOY
ÑTΩOY	NTAY	NTHOY, <i>of them.</i>

Of the Dative Case.**Singular.**

Coptic.	Sahidic.	Bash.
NHI	NAI	NHI <i>mihi, to me.</i>
NAK	NAK	NHK <i>to thee, m.</i>
NE	NE	<i>to thee, f.</i>
NAQ	NAQ	NHQ } <i>to him</i>
		NEQ }
NAC	NAC	NHC <i>to her.</i>

Plural.

ΝΑΝ	Ν'ΑΝ	ΝΗΝ <i>to us.</i>
ΝΩΤΕΝ	ΝΗΤΗ	ΝΗΤΕΝ <i>to you.</i>
ΘΗΝΟΥ	ΤΗΝΟΥ	ΤΗΝΟΥ <i>with an accus.</i>
ΝΩΟΥ	ΝΑΥ	ΝΗΟΥ, ΝΗΥ } <i>to them.</i> ΝΕΥ

3. The dative is also formed by the word πο Copt. and λα Bash. by prefixing è to them: and by τoт, Copt. τoot, Sah. таат, Bash. by prefixing è or ò to them.

Singular.

Coptic.	Sahidic.	Bash.
ἐροι	εροι, εραι	ελαι <i>to me.</i>
ἐροκ	εροκ, ερακ	εлак <i>to thee, m.</i>
ἐρο	ερο, ερα	ελα <i>to thee, f.</i>
ἐροq	εροq, εραq	εлаq <i>to him.</i>
ἐροc	εροc, εpac	елac <i>to her.</i>

Plural.

ἐρον	ερον, еран	елан <i>to us.</i>
ἐρωτεν	ερωτη	елатен
ἐρωτεν ΘΗΝΟΥ	ερατ τηγτη	елатτηνου } <i>to you.</i>
ἐρωου	εрооу	елау <i>to them.</i>

Singular.

Coptic.	Sahidic.	Bash.
è or òтoт	è or òтoот	è oи нтаат <i>to me.</i>
òтoтк	òтoотк	нтаатк <i>to thee, m.</i>
òтo†	òтoотe	<i>to thee, f.</i>
òтoтq	òтoотq	нтаатq <i>to him.</i>
òтoтc	òтoотc	нтаатc <i>to her.</i>

Plural.

È or ÑTOTEN È or ÑTOOTN È or ÑTAATEN *to us.*
 ÈTENÈHNOY ÈTOOT THYTN *to you.*
 ÈTOTOUY } ÑTOOTOUY ÑTAATOUY *to them.*
 ÑTATOUY }

4. The accusative Pronoun is formed by ÑMO Copt. and Sah., ÑMA and MA Bash.

Singular.

Coptic.	Sahidic.	Bash.
ÑMOI	ÑMOI, ÑMOEI	ÑMAI <i>me.</i>
ÑMOK	ÑMOK	ÑMOK <i>thee, m.</i>
ÑMO	ÑMO	<i>thee, f.</i>
ÑMOQ	ÑMOQ	ÑMAQ <i>him.</i>
ÑMOC	ÑMOC	ÑMAC <i>her.</i>

Plural.

ÑMON	ÑMON	ÑMAN <i>us.</i>
ÑMOTEN	ÑMOTN	ÑMATEN <i>you.</i>
ÑMOWOY	ÑMOOY	ÑMAY <i>them.</i>

ÑMO with other words sometimes expresses the various cases of the personal pronoun, as NIM ÑMOWOY *some of them.* 1. Cor. X, 10. ÈBOΛ ÑMOQ, *from him.*

5. Another form of the accusative is ÑH, Copt. ÇH, Sah., which take τ with the suffixes.

Singular.

Coptic.	Sahidic.
ⲃⲏⲧ	ⲉⲛⲧ <i>my face, me.</i>
ⲃⲏⲧⲕ	ⲉⲛⲧⲕ <i>thee, m.</i>
ⲃⲏⲧⲥ	ⲉⲛⲧⲥ <i>thee, f.</i>
ⲃⲏⲧⲓ	ⲉⲛⲧⲓ <i>him.</i>
ⲃⲏⲧⲥ	ⲉⲛⲧⲥ <i>her.</i>

Plural.

ⲃⲏⲧⲏⲛ	ⲉⲛⲧⲏ <i>us.</i>
ⲃⲏⲧⲟⲩ	ⲉⲛⲧⲟⲩ <i>them.</i>

6. The ablative case is formed by the following prepositions with the suffixes.

	Coptic.	Sahidic.	Bash.
ⲛⲧⲥ	ⲛⲧⲟⲧ	ⲛⲧⲟⲟⲧ	ⲛⲧⲁⲁⲧ
ⲉⲃⲟⲗ	ⲉⲃⲟⲗⲙⲙⲟ	ⲉⲃⲟⲗⲙⲙⲟ	ⲉⲃⲁⲗⲙⲙⲁ
	ⲉⲃⲟⲗⲛⲃⲏⲧ	ⲉⲃⲟⲗⲛⲉⲛⲧ	ⲉⲃⲁⲗⲛⲉⲛⲧ
ⲉⲃⲟⲗⲉⲁ	ⲉⲃⲟⲗⲉⲁⲣⲟ		
ⲉⲃⲟⲗⲉⲓ	ⲉⲃⲟⲗⲉⲓⲱⲧ	ⲉⲃⲟⲗⲉⲓⲱⲱ	
ⲉⲃⲟⲗⲉⲓⲧⲏⲛ	ⲉⲃⲟⲗⲉⲓⲧⲟⲧ	ⲉⲃⲟⲗⲉⲓⲧⲟⲟⲧ	ⲉⲃⲁⲗⲉⲓⲧⲁⲁⲧ
ⲉⲃⲟⲗⲉⲓⲥⲏⲛ	ⲉⲃⲟⲗⲉⲓⲥⲱ		
ⲉⲓⲧⲏⲛ	ⲉⲓⲧⲟⲧ	ⲉⲓⲧⲟⲟⲧ	ⲉⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛⲧⲏⲓ, Copt. ⲛⲧⲁⲓ, Copt. ⲛⲧⲁⲕ, Copt. and Sah. ⲛⲧⲁⲓ. Copt. and Sah. &c. yet they are formed of the definite article with ⲱ in the singular and ⲟⲩ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ϕωι	πωι <i>mine.</i>	θωι	τωι
ϕωκ	πωκ <i>thine, m.</i>	θωκ	τωκ
ϕω	πω <i>thine, f.</i>	θω	τω
ϕωϙ	πωϙ <i>his.</i>	θωϙ	τωϙ
ϕωϙ	πωϙ <i>her.</i>	θωϙ	τωϙ
ϕων	πων <i>our.</i>	θων	των
ϕωτεν	πωτην <i>your.</i>	θωτεν	τωτην
ϕωου	πωου <i>their.</i>	θωου	τωου

Plural Common.

νογι	<i>mine.</i>
νογκ	<i>thine, m.</i>
νογ	<i>thine, f.</i>
νογϙ	} <i>his.</i>
νωϙ	
νογϙ	<i>her.</i>
νογν	<i>our.</i>
νογτεν	} <i>your.</i>
νωτεν	
νογου	} <i>their.</i>
νωου	

Demonstrative Pronouns.

Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
ϕαι	παι	πει	θαι	ται	τει <i>this.</i>

Plural.

Coptic and Sahidic.

NAI

Bashmurić,

NEI *these*.

Another form of the demonstrative pronoun is as follows.

Masc.

Fem.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗ

ΠΗ *he*.

ΘΗ

ΤΗ *she*.

Plural.

ΝΗ *they*.

8. The demonstrative pronoun is often joined with the relative pronoun ΕΤ, as

Singular.

Masc.

Fem.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗΕΤ

ΠΗΕΤ *he, who*.

ΘΗΕΤ

ΤΗΕΤ *she, who*.

Plural.

ΝΗΕΤ *they, who*.

ΝΗΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-ΕΤΕΝΜΑΥ, *he*. Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ ΝΠΙΜΑ ΕΤΕΝΜΑΥ, *the jews dwelling in that place*, Acts XVI, 3. Copt. ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΝΜΑΥ, *in that hour*. Copt. ΟΥΟΣ Α ΤΕΣΜΗ ΨΕΝΑC ΕΒΟΛ ΖΙΞΕΝ ΠΙΚΑΖΙ ΤΗΡQ ΕΤΕΜΜΑΥ, *and the fame of it went out through all that land*. Mat. IX, 26.

Relative Pronouns.

9. The relative pronoun is **Ε**. **ΕΤ**, **ΕΤΕ**, or **ΕΘ** before the letters **Μ**, **Ν** and **Ο** in Copt.; and **ΕΝΤ**. *qui, quae, quod*, and likewise **Ε**, **ΕΤ**, **ΕΤΕ**, **ΝΤ**, in Sahidic and Bashmuric. **ΝΝΗΕΤ ΑΥΤΑΟΥΟΝ**, *to those who sent us*. John I, 22. **ΦΗΕΤ ΩΤΕΜ ΝΩΤΕΝ**, *he who heareth you*. **ΦΗΕΤ ΩΩΩ ΝΜΩΤΕΝ**, *he who despiseth you*. Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ**, *who?* **ΑΩ**, **ΕΩ**, *who? what?* **ΟΥ**, *who?* **ΟΥΗΡ**, *how many?*

Of Prepositions.

11. There are some substantives which are used as prepositions, as **ΡΑΤ** Copt. **ΛΕΤ**, Bash. *a foot*. **ΡΟ**, *a mouth*. **ΤΟΤ**, *a hand*. **ΝΗΤ**, *a neck*. **ΖΗΤ**, *a heart*. **ΖΡΑ**, *a face*. **ΧΩ**, *a head*. These, being united with some particles become prepositions, as **ΕΡΑΤ** *to me*. Mat. VI, 18. **ΒΑΡΑΤ**, Copt. **ΖΑΡΑΤ**, Sah. *under me*. Mat. VIII, 9. **ΕΡΟ**, **ΒΑΡΟ**, *under thee*. Ezech. XXVII, 30. **ΒΑΡΟQ**, *against him*. Ex. XVI, 8. **ΝΤΟΤQ** *from him*. Deut. XV, 3. **ΝΒΗΤΟΥ**, *in them*. Psalm V, 10. **ΝΖΗΤΚ**, Sah. *in thee*. Ezech. XXVIII, 15. **ΕΖΡΑΙ**, *against me*. Ps. CI, 8. **ΕΖΡΗΙ ΕΧΩΙ**, *against me*. Ps. III, 1. &c.

Prepositions.

Ε, acc., dat., *ad*, *in* &c.

ΕΒΟΛΝΒΗΤ, Copt. *from*, *ex*. **ΕΒΟΛΝΒΗΤQ**, **ΕΒΟΛΝΒΗΤΟΥ** &c.

ΕΒΟΛΝΖΗΤ, Sah. *from*, *ex*. **ΕΒΟΛΝΖΗΤQ**, **ΕΒΟΛΝΖΗΤΗ** &c.

ΕΒΟΛΖΑ, *from*, *ab*, *ex*.

ΕΒΟΛΖΑΡΟ, *a, ab.* ΕΒΟΛΖΑΡΟQ, ΕΒΟΛΖΑΡΟΝ &c.

ΕΒΟΛΖΙΤἢ, *Sah. a, ab.*

ΕΒΟΛΖΙΤἢ, *Sah. a, ab.*

ΕΒΟΛΖΙΤΟΤ, *per, a, ab.* ΕΒΟΛΖΙΤΟΤΚ, ΕΒΟΛΖΙΤΟΤQ, &c.

ΕΒΟΛΖΙΤΟΟΤ, *S. per; a, ab.* ΕΒΟΛΖΙΤΟΟΤΚ, ΕΒΟΛΖΙΤΟΟΤQ.

ΕΞΟΤΕΡΟ, *supra, plus quam.* ΕΞΟΤΕΡΟΚ, ΕΞΟΤΕΡΟQ, &c.

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤἢ, *Sah. from.*

ΩΑ, *ad, usque ad,* ΩΑΡΟΙ, ΩΑΡΟΚ, ΩΑΛΑΚ, *Bash. &c.*

ΒΑ, *Copt. sub, contra,* ΒΑΤΟΤΚ, *apud te,* ΒΑΤΟΤQ, *apud eum.*

ΖΑ, *Sah. sub, ad, pro.* ΖΑΤΟΤΚ, etc.

ΖΑΤἢ, *Sah. apud, ad, &c.*

ΖΑΤἢ, *Sah. apud, &c.*

ΖΙ, *in, cum,* ΖΙΤΟΤ, ΖΙΤΟΟΤ, *Sah. ΖΙΤΟΟΤC, Sah. &c.*

To these may be added ΑΤΩΝΕ, ΕΘΒΕ, ΕΤΒΕ, *Sah.*

ΟΥΒΕ, ΟΥΤΕ and others.

The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: Α, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕQ, *his.* ΕC, *her.* ΕΝ or ἢ, *our.* ΕΤΕΝ or ΕΤἢ *your.* ΟΥ or ΕΥ, *their.*

An example of the infixes with the articles is here given.

The Infixes.

Singular.		Plural.
with artic. masc.	with artic. fem.	
Π-Α,	Τ-Α,	Ν-Α, <i>my</i> .
Π-ΕΚ,	Τ-ΕΚ,	Ν-ΕΚ, <i>thy</i> , m.
Π-Ε,	Τ-Ε,	Ν-Ε, <i>thy</i> , f.
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>thy</i> , f. Sah.
Π-ΕΩ,	Τ-ΕΩ,	Ν-ΕΩ, <i>his</i> .
Π-ΕΣ,	Τ-ΕΣ,	Ν-ΕΣ, <i>her</i> .
Π-ΕΝ,	Τ-ΕΝ,	Ν-ΕΝ, <i>our</i> .
Π-Ν,	Τ-Ν,	Ν-Ν, <i>our</i> , Sah.
Π-ΕΤΕΝ,	Τ-ΕΤΕΝ,	Ν-ΕΤΕΝ, <i>your</i> .
Π-ΕΤΝ,	Τ-ΕΤΝ,	Ν-ΕΤΝ, <i>your</i> .
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>their</i> .
Π-ΕΥ,	Τ-ΕΥ,	Ν-ΕΥ, <i>their</i> , Sah.

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

The Suffixes.

Singular.	Plural.
Ι or Τ, <i>me</i> , or <i>my</i> .	Ν or ΕΝ, <i>us</i> , or <i>our</i> .
Κ, <i>thee</i> , or <i>thy</i> , m.	ΤΕΝ, <i>you</i> , or <i>your</i> .
Ε or Ι,*) <i>thee</i> , or <i>thy</i> , f.	ΤΝ, <i>you</i> , or <i>your</i> , Sah.

*) The Ι following Τ is changed into †.

Singular.

Plural.

Ѣ, *thee*, or *thy*, f.

оу, ау, *they*, or *their*.

ѣ, *him*, or *his*.

Ѣоу or ну, *they*, or *their*, Sah.

с, *her*, or *hers*.

A small number of words vary from the general rule.

The Infixes.

15. The infixes to nouns will be understood by the following examples.

ѡнрі, *a son*, with the m. article, and infixes.

Singular.

Plural.

Artic. and Infixes to a noun masc.

Artic. and Infixes to a noun masc.

па-ѡнрі, *my son*.

на-ѡнрі, *my sons*.

пек-ѡнрі, *thy son*, m.

нек-ѡнрі, *thy sons*, m.

пѣ-ѡнрі, *thy son*, f.

нѣ-ѡнрі, *thy sons*, f.

поу-ѡнрѣ, *thy son*, f. Sah.

ноу-ѡнрѣ, *thy sons*, f. Sah.

пѣѣ-ѡнрі, *his son*.

нѣѣ-ѡнрі, *his sons*

пес-ѡнрі, *her son*.

нес-ѡнрі, *her sons*.

пен-ѡнрі, *our son*.

нен-ѡнрі, *our sons*.

пн-ѡнрѣ, *our son*, Sah.

нн-ѡнрѣ, *our sons*, Sah.

петен-ѡнрі, *your son*.

нетен-ѡнрі, *your sons*.

петн-ѡнрѣ, *your son*, Sah.

нетн-ѡнрѣ, *your sons*, Sah.

поу-ѡнрі, *their son*.

ноу-ѡнрі, *their sons*.

пѣу-ѡнрѣ, *their son*, Sah.

нѣу-ѡнрѣ, *their sons*, Sah.

CΩNI, *a sister*, with the fem. article and infixes.

Singular.

Plural.

Artic. and Infixes to a noun fem.

Artic. and Infixes to a noun fem.

TA-CΩNI, *my sister*.

NA-CΩNI, *my sisters*.

TEK-CΩNI, *thy sister*, m.

NEK-CΩNI, *thy sisters*, m.

TE-CΩNI, *thy sister*, f.

NE-CΩNI, *thy sisters*, f.

TOY-CΩNE, *thy sister*, f. Sah.

NOY-CΩNE, *thy sisters*, f. Sah.

TEQ-CΩNI, *his sister*.

NEQ-CΩNI, *his sisters*.

TEC-CΩNI, *her sister*.

NEC-CΩNI, *her sisters*.

TEN-CΩNI, *our sister*.

NEN-CΩNI, *our sisters*.

TN-CΩNE, *our sister*, Sah.

NN-CΩNE, *our sisters*, Sah.

TETEN-CΩNI, *your sister*.

NETEN-CΩNI, *your sisters*.

TETN-CΩNE, *your sister*, Sah.

NETN-CΩNE, *your sisters*, Sah.

TOY-CΩNI, *their sister*.

NOY-CΩNI, *their sisters*.

TEY-CΩNE, *their sister*, Sah.

NEY-CΩNE, *their sisters*, Sah.

16. It will be seen from the foregoing examples, that the *infixes* are the same to a masculine and feminine noun, singular and plural.

The Suffixes.

17. The following examples will show the position of the suffixes.

Adjectives with the Suffixes.

ENECE or NECE, *fair*.

THP, *all*.

ENECΩI, *fair*, I.

THPK, *all*, thou, m.

ENECΩK, *fair*, thou, m.

THPK̄, *all*, thou, m. Sah.

ENECΩQ, *fair*, he.

THPQ, *all*, he.

ENECΩC, *fair*, she.

THPC, *all*, she.

ENECΩN, *fair*, we.

THPEN, *all*, we.

ΕΝΕCΩΟΥ, *fair, they.*

ΕΝΕCΟΟΥ, *fair, they, Sah.*

ΤΗΡἸ, *all, we, Sah.*

ΤΗΡΤΕΝ, *all, ye.*

ΤΗΡΤἸ, *all, ye, Sah.*

ΤΗΡΟΥ, *all, they.*

ΝΑΑ ΟΓ ΕΝΑΑ, *great.*

ΝΑΑΙ, *great, I.*

ΝΑΑΚ, *great, thou, m.*

ΝΑΑQ, *great, he.*

ΝΑΑC, *great, she.*

ΝΑΑΥ, *great, they.*

ΝΑΝΕ ΟΓ ΝΑΝΟΥ, *good.*

ΝΑΝΟΥΙ, *good, I.*

ΝΑΝΕQ, *good, he.*

ΝΑΝΕC, *good, she.*

ΝΑΝΕΥ, *good, they.*

ΜΑΥΑΤ, *alone.* ΜΑΥΑΤΚ, *alone, thou, m.* ΜΑΥΑ†, *alone, thou, f.* ΜΑΥΑΤQ, *alone, he.* ΜΑΥΑΤC, *alone, she.* ΜΑΥΑΤΕΝ, *alone, we.* ΜΑΥΑΤΕΝΘΗΝΟΥ, *alone, ye.* ΜΑΥΑΤΟΥ, *alone, they.*

Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ, *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ, *to thee, m.*

ΕΡΑ†,

ΕΛΕΤΙ, *to thee, f.*

ΕΡΑΤΕ,

to thee, f. Sah.

ΕΡΑΤQ,

ΕΛΕΤQ, *to him.*

ΕΡΑΤC,

ΕΛΕΤC, *to her.*

ΕΡΑΤΕΝ,

ΕΛΕΤΕΝ, *to us.*

ΕΡΑΤἸ,

to us, Sah.

ΕΡΑΤΕΝΘΗΝΟΥ,

ΕΛΕΤΤΗΝΟΥ, *to you.*

ΕΡΑΤΤΗΥΤἸ,

to you, Sah.

ΕΡΑΤΟΥ,

ΕΛΕΤΟΥ, *to them.*

Coptic.	Sahidic.
ΕΘΒΕ,	ΕΤΒΕ, <i>de, ob.</i>
ΕΘΒΗΤ,	ΕΤΒΗΗΤ, <i>of me.</i>
ΕΘΒΗΤΚ,	ΕΤΒΗΗΤΚ, <i>of thee, m.</i>
ΕΘΒΗΤ†,	ΕΤΒΗΗΤΕ, <i>of thee, f.</i>
ΕΘΒΗΤQ,	ΕΤΒΗΗΤQ, <i>of him.</i>
ΕΘΒΗΤC,	ΕΤΒΗΗΤC, <i>of her.</i>
ΕΘΒΗΤΕΝ,	ΕΤΒΗΗΤΝ, <i>of us.</i>
ΕΘΒΕΘΗΝΟΥ,	ΕΤΒΕΤΗΥΤΝ, <i>of you.</i>
ΕΘΒΗΤΟΥ,	ΕΤΒΗΗΤΟΥ, <i>of them.</i>

Coptic.	Sahidic.	Bashmuric.
NEM,	NEM,	NEM, <i>with.</i>
NEMHI,	NEMAI, MOI,	NEMHI, <i>with me.</i>
NEMAK,	NEMAK,	<i>with thee, m.</i>
NEME,	NEME,	<i>with thee, f.</i>
NEMAQ,	NEMAQ, OQ,	NEMHQ, <i>with him.</i>
NEMAC,	NEMAC,	NEMHC, <i>with her.</i>
NEMAN,	NEMAN, ON,	<i>with us.</i>
NEMOTEN,	NEMHTN,	NEMHTEN, <i>with you.</i>
NEMOY,	NEMAY,	NEMHOY, <i>with them.</i>

ἦΝΑ, *after.*

ἦΝΩΙ, *after me.* ἦΝΩΚ, *after thee, m.* ἦΝΩ, *after thee, f.*
 ἦΝΩQ, *after him.* ἦΝΩC, *after her.* ἦΝΩΝ, *after us.* ἦΝΩ-
 ΤΕΝ, ΝΩΤΝ, *after you, S.* ἦΝΩΟΥ, *after them.*

Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as ϣ̄ ñε̄ϣ̄ⲟⲟϥ̄. *three days*. Matt. XII, 40. ⲁ̄ ñ̄ⲗⲟⲧ̄. *four months*. John IV, 35; sometimes they are expressed by words, as ϣ̄ⲧⲟϥ̄-ϣ̄ⲟⲟϥ̄, *four days*. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as π̄ⲓⲃ̄, *the twelve*. Matt. X, 2. 5. π̄ⲓϥⲛⲁϥ̄, *the two*. Deut. XVII, 6. ⲱⲑⲏⲛ ϥⲛⲟϥ̄ⲧ̄, *two tunics*. Luke III, 11.

The Cardinal Numbers.

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
ⲁ̄	ⲟϥ̄ⲁⲓ,	ⲟϥ̄ⲁ,	ⲟϥ̄ⲉⲓ,
	ⲟϥ̄ⲱⲧ̄		ⲟϥ̄ⲱⲧ̄
ⲃ̄	ϥⲛⲁϥ̄,	ϥⲛⲟϥ̄ⲧ̄,	ϥⲛⲁϥ̄, ϥⲛⲧⲉ, ϥ̄ⲛⲧⲉ,
Ⲅ̄	ϱⲟⲙⲧ̄,	ϱⲟⲙⲧ̄,	ϱⲟⲙⲛ̄ⲧ̄, ϱ̄ⲙ̄ⲛⲧ̄, ϱⲟⲙⲧⲉ,
ⲅ̄	ϣ̄ⲧⲱⲟϥ̄,	ϣ̄ⲧⲟⲉ,	ϣ̄ⲧⲟⲟϥ̄, ϣ̄ⲧⲟⲉ, ϣ̄ⲧⲟ,
Ⲇ̄	ⲧ̄ⲟϥ̄,	ⲧ̄ⲉ, ⲧ̄,	ⲧ̄ⲟϥ̄, ⲧ̄ⲉ,
ⲇ̄	ϥⲟⲟϥ̄,	ϥⲟ,	ϥⲟⲟϥ̄, ϥⲟⲟ, ϥⲟⲉ,
Ⲉ̄	ϱⲁϱϣ̄,	ϱⲁϱϣ̄ⲓ,	ϥⲁϱϣ̄, ϥⲉϱϣ̄, ϥⲁϱϣ̄ⲉ,
ⲉ̄	ϱⲙⲙⲏⲛ̄,	ϱⲙⲙⲏⲛ̄ⲓ,	ϱⲙⲟϥ̄ⲛ̄, ϱⲙⲟϥ̄ⲛⲉ,
Ⲋ̄	ϣ̄ⲓⲧ̄,	ϣ̄ⲓⲧ̄,	ϣ̄ⲓⲧ̄, ϥ̄ⲓⲧⲉ,
ⲋ̄	ⲙⲉⲧ̄,	ⲙⲏⲧ̄,	ⲙⲏⲧ̄, ⲙⲏⲧⲉ,
Ⲍ̄	ϣⲱⲧ̄,	ϣⲟϥ̄ⲱⲧ̄,	ϣⲟϥ̄ⲱⲧ̄, ϣⲟϥ̄ⲱⲧⲉ,
ⲍ̄	ⲙⲁⲛ̄,		ⲙⲁⲁⲃ̄, ⲙⲁⲃ̄, ⲙⲁⲁⲃⲉ,
Ⲏ̄	ϣ̄ⲙⲉ,		ϣ̄ⲙⲉ, ϣ̄ⲙⲏ,
ⲏ̄	ⲧⲁⲓⲟϥ̄,		ⲧⲁⲓⲟ,
Ⲑ̄	ϥⲉ,		ϥⲉ,

Coptic.		Sahidic.	
	Masc.	Fem.	Masc. Fem.
ⲟ	ⲱⲃⲉ		ⲱⲃⲉ, ⲱⲣⲉ,
ⲡ	ⲃⲁⲙⲛⲉ,		ⲉⲙⲉⲛⲉ,
ⲣ	ⲡⲓⲥⲧⲁⲩ,	ⲡⲓⲥⲧⲉⲟⲩⲓ.	ⲡⲥⲧⲁⲓⲟⲩ, ⲡⲉⲥⲧⲁⲓⲟⲩ,
Ⲥ	ⲱⲉ,		ⲱⲉ,
Ⲭ	ⲥⲛⲁⲩⲩⲛⲱⲉ.	ⲥⲛⲁⲩⲩⲱⲉ,	ⲱⲙⲧ,
ⲭ	ⲱⲟⲙⲧⲛⲱⲉ,		ⲱⲙⲛⲧⲱⲉ, ⲱⲙⲧⲱⲉ, ⲱⲟⲙⲉⲧⲱⲉ,
Ⲯ	ⲣⲧⲟⲟⲩⲛⲱⲉ,		ⲣⲧⲟⲟⲩⲱⲉ, ⲣⲧⲟⲩⲱⲉ, ⲣⲧⲉⲩⲱⲉ,
ⲯ	ⲧⲟⲩⲛⲱⲉ,	ⲧⲟⲩⲱⲉ,	ⲧⲟⲩⲛⲱⲉ,
Ⲱ	ⲥⲟⲟⲩⲛⲱⲉ,	ⲥⲟⲟⲩⲱⲉ,	ⲥⲟⲟⲩⲛⲱⲉ, ⲥⲉⲩⲱⲉ,
ⲱ	ⲱⲁⲱⲣⲛⲱⲉ,		ⲥⲁⲱⲣⲛⲱⲉ,
Ⲳ	ⲱⲙⲙⲙⲛⲱⲉ,		ⲱⲙⲟⲩⲛⲱⲉ,
ⲳ			ⲱⲓⲥⲛⲱⲉ,
Ⲵ	ⲱⲟ,		ⲱⲟ,
ⲵ	ⲱⲟⲥⲛⲁⲩ,		ⲥⲛⲁⲩⲩⲛⲱⲟ,
Ⲷ	ⲟⲃⲁ.		ⲧⲃⲁ.

20. The following numbers are prefixes to nouns, viz. ⲱⲙⲛⲧ, ⲱⲙⲧ, ⲱⲟⲙⲧ, *three*, Sah. ⲱⲙⲧⲱⲟ, *three thousand*. ⲣⲧⲉ, Copt. ⲣⲧⲟⲩ, ⲣⲧⲉⲩ, Sah. *four*. ⲥⲉⲩ, Sah. *six*. ⲙⲙⲧ, Sah. *ten*. ⲭⲟⲩⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲟⲩⲉ, Sah. *one*. ⲙⲛⲧⲟⲩⲉ, *eleven*. ⲥⲛⲟⲟⲩⲥ, ⲥⲛⲟⲩⲥ, m. ⲥⲛⲟⲟⲩⲥⲉ, ⲥⲛⲟⲩⲉ, f. Sah. *two*. ⲙⲛⲧⲥⲛⲟⲩⲥ, *twelve*. ⲱⲟⲙⲧ, Sahidic. *three*. ⲧⲁⲣⲧⲉ, ⲁⲣⲧⲉ, Sah. *four*. ⲧⲙ, ⲧⲉ, Sah. *five*. ⲧⲁⲥⲉ, ⲁⲥⲉ, Sah. *six*. ⲱⲙⲙⲙ, Copt. ⲱⲙⲙⲙⲉ, f. Sah. *eight*. ⲙⲛⲧⲟⲩⲉ.

The Bashmuric has the following variations, ⲟⲩⲉⲉⲓ, m. ⲟⲩⲉⲓ, f. *one*. ⲱⲁⲙⲉⲛⲧ, *three*. ⲱⲁ, *a thousand*.

The Ordinal Numbers.

21. The *first*, in ordinal numbers is expressed differently from the others; as

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩΟΥΤ,	ϩΟΥΤ,	ϩΟΡΠ,	ϩΟΡΠ,	ϩΑΡΕΠ,	ϩΑΡΠ,
ϩΟΡΠ,	ϩΟΡΠ,				<i>first.</i>
ϩΕΡΠ.					

22. The remaining cardinals are formed by putting **ΜΑΖ** Copt. and **ΜΕΖ** Sah. and Bash. before the cardinal numbers, as **ΠΙΜΗΝΙ ΜΜΑΖΕ**, *the second miracle*. John IV, 54. Copt. **ΠΜΕΖ ϩΟΜΝΤ**, *the third*. Matt. XXII, 26. Sah. **ΒΕΝ †ΜΑΖ ΕΝΟΥΤ ΝΡΟΜΠ**, *in anno secundo*, Dan. II, 1. Coptic. **ΤΜΕΖ ΕΝΤΕ**, *the second*, f. Luke XII, 38. Sahidic.

ΕΟΥ is used instead of **ΜΑΖ** and **ΜΕΖ** with the cardinal numbers when the days of the month are spoken of, as **ΕΟΥΚΕ ΝΑΘΩΡ**, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. **ΝΕΟΥΚΖ ΜΠΙΑΒΟΤ**, *the twenty seventh day of the month*. Gen. VIII, 4. **ΕΟΥΧΟΥΤ ΨΙΕ ΝΖΑΘΩΡ**, *the twenty ninth day of the month Athor*. Zoeg. Sah.

ΑΧΠ Copt. and **ΧΠ**, Sah. occur with the cardinal numbers when hours are spoken of, as **ΝΑΧΠ Θ ΜΠΙΕ-ΖΟΥ**, *the ninth hour of the day*. Acts X, 3. **ΜΠΝΑΥ ΝΧΠ ΕΟΕ**, *about the sixth hour*. Sah. Matt. XX, 5.

ΡΕ, Copt. and Sah. *part*, is used with numbers, as **ΠΙΡΕ Ε**, *the fifth part*. Gen. XLI, 34. **ΟΥΟΖ ΑΡΡΩΚΖ**

ἸΧΕ ΦΡΕ Γ ἸΝΙΩΩΗΝ, *and the third part of the trees was burnt up.* Rev. VIII, 7. ΠΡΕΩΘΗΝΤ, *the third part,* Numb. XXVIII, 5. Sah. The Copt. has also ΤΕΡΕ, or ΤΕΡ, and the Sah. ΤΡΕ. *part.*

ΟΥΩΝ, more often ΟΥΝ, and sometimes ΟΥΕΝ, and ΟΥΝΕ, Sah. *a part*, is put before numbers, as ΟΥΩΝ ΛΥΛΛΗ ΝΗΤΟΥ ΝΟΥΩΝ, ΟΥΟΥΩΝ ΠΠΟΥΛ ΠΟΥΛ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥΝ ΝΗΤΟΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ΠΤΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΝΕ ΩΘΗΝΤ, *the third part,* Tukius.

ΠΕΗ Copt. and Sah. is prefixed to numbers signifying days, as ΠΕΗΗΤΟΥ ΓΑΡ ΠΕ. *for it is four days.* John XI, 39. ΕΠΕΗΗΤΟΥ ΠΕ ΕΥ ΖΗ ΤΙΤΑΦΟΣ, *it is four days he is in the sepulchre.* v. 17. Sah.

Λ, et ΝΑ *about.* Copt. and Sah. as ΛΗΤΟΥ ΩΕ ΠΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΑ ΗΤΟΥ ΩΕ ΤΑΙΟΥ ΠΡΩΜΠΕ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, ΚΑΤΑ ΡΡ ΝΕΜ ΚΑΤΑ ΝΝ, *by hundreds, and by fifties.* Mark VI, 40.

CHAP. VII.

Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΛΟΘΑΜΙΟ ΝΧΕ †-ΟΦΙΛΑ ΕΒΟΛΗΕΝ ΝΕΟ-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟΖ ΛΟΥΟΥΝ ΝΧΕ ΝΕΟ-ΩΤΕΜ**, *and his ears were opened*, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as **ΠΕΝ-ΡΩΜΙ ΝΑΠΑΣ ΑΥΛΩΟ ΝΕΜΑΟ**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΟ ΕΒΟΛ ΠΠΕΟ-ΝΟΟ ΠΤΕ ΟΤΕΦΑΝΟΟ**, *the blood of Stephen was shed*. Acts XXII, 20. **ΟΥΟΖ ΟΥΜΗΝΙ ΝΝΟΥΤΗΙΟ**, *and no sign shall be given*. Matt. XII, 39. **ΑΥ-ΚΟΟΕΝ ΝΕΜΑΟ**, *we are buried with him*. Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

The Prefixes and Suffixes to Verbs.

The Prefixes.

The Suffixes.

Person.	Coptic.	Sahidic.
1.	†	†
2. m.	κ, χ	κ
2. f.	τε	τε

ι

κ

ε

The Prefixes.

The Affixes.

Person.	Coptic.	Sahidic.	
3. m.	q	q	q
3. f.	c	c	c
1. plur.	TEN	TN̄, TEN	N
2.	TETEN	TETN̄, TETEN	TEN
3.	CE	CE	Y

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
†	†, <i>I do, or am doing.</i>
κ, x	κ, <i>thou art, m.</i>
TE	TE, <i>thou art, f</i>
q	q, <i>he is.</i>
c	c, <i>she is.</i>

Plural.

TEN	TN̄, TEN, <i>we are.</i>
TETEN	TETN̄, TETEN, <i>ye are.</i>
CE	CE, <i>they are.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙ	ΕΙ	ΕΙ, <i>I am, cov.</i>
ΕΚ	ΕΚ	ΕΚ, <i>thou art, m.</i>

Coptic.	Sahidic.	Bash.
ⲉⲣⲉ	ⲉⲣⲉ	ⲉⲗⲉ, <i>thou art, f.</i>
ⲉⲓⲥ	ⲉⲓⲥ	<i>he is.</i>
ⲉⲣⲉ	ⲉⲣⲉ	ⲉⲗⲉ, <i>he and she.</i>
ⲉⲣⲉ	ⲉⲣⲉ	<i>is.</i>

Plural.

ⲉⲛ	ⲉⲛ	ⲉⲛ, <i>we are.</i>
ⲉⲧⲉⲧⲉⲛ	ⲉⲧⲉⲧⲉⲛ	ⲉⲧⲉⲧⲉⲛ, <i>ye are.</i>
ⲉⲓ, ⲉⲓ, ⲉⲣⲉ	ⲉⲓ, ⲉⲓ, ⲉⲣⲉ	ⲉⲓ, ⲉⲓ, ⲉⲗⲉ, <i>they are.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲛⲁⲓ ⲡⲉ	ⲛⲉⲓ ⲡⲉ	ⲛⲁⲓ ⲡⲉ, <i>I was.</i>
ⲛⲁⲕ ⲡⲉ	ⲛⲉⲕ ⲡⲉ	ⲛⲁⲕ ⲡⲉ, <i>thou, m.</i>
ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁⲣⲉ ⲡⲉ, <i>thou, f.</i>
ⲛⲁⲓ ⲡⲉ	ⲛⲉⲓ ⲡⲉ	<i>he.</i>
ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁⲣⲉ ⲡⲉ, <i>he and she.</i>
ⲛⲁⲕ ⲡⲉ	ⲛⲉⲕ ⲡⲉ	ⲛⲁⲕ ⲡⲉ, <i>is.</i>

Plural.

ⲛⲁⲛ ⲡⲉ	ⲛⲉⲛ ⲡⲉ	ⲛⲁⲛ ⲡⲉ, <i>we were.</i>
ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ	ⲛⲉⲧⲉⲧⲉⲛ ⲡⲉ	ⲛⲁⲣⲉⲧⲉⲛ ⲡⲉ, <i>ye.</i>
ⲛⲁⲓ ⲡⲉ, ⲛⲁⲣⲉ ⲡⲉ	ⲛⲉⲓ ⲡⲉ, ⲛⲉⲣⲉ ⲡⲉ	ⲛⲁⲓ ⲡⲉ, ⲛⲁⲣⲉ ⲡⲉ, <i>they.</i>

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲁⲓ	ⲁⲓ	ⲁⲓ, <i>I have.</i>
ⲁⲕ	ⲁⲕ	ⲁⲕ, <i>thou hast, m.</i>
ⲁⲣⲉ	ⲁⲣⲉ	ⲁⲣⲉ, <i>thou hast, f.</i>
ⲁⲓ	ⲁⲓ	<i>he hath.</i>
ⲁⲕ	ⲁⲕ	ⲁⲕ, <i>he and she.</i>
ⲁⲕ	ⲁⲕ	<i>hath.</i>

Plural.

Coptic.	Sahidic.	Bash.
AN	AN	AN, <i>we have.</i>
APETEN	ATETN	ATETN, <i>ye have.</i>
AY, à	AY, à	AY, à, <i>they have.</i>

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ETAI,	NTAI,	ETAI, <i>I have.</i>
ETAK,	NTAK,	ETAK, <i>thou hast, m.</i>
ETAPF,	NTAP,	ETAPF, <i>thou hast, f.</i>
ETAQ, {	NTAQ, {	ETAQ, { <i>he hath.</i>
ETAC, { ETÀ,	NTAC, { NTA,	ETAC, { ETÀ, <i>he a. she.</i>
		<i>hath.</i>

Plural.

ETAN,	NTAN,	ETAN, <i>we have.</i>
ETAPETEN,	NTATETN,	ETAPETEN, <i>ye have.</i>
ETAY, ETA,	NTAY, NTA,	ETAY, ETA, <i>they have.</i>

The Pluperfect Tense.

Singular.

Coptic.	Sahidic and Bash.
NE AI PE,	NE AI PE, <i>I had.</i>
NE AK PE,	NE AK PE, <i>thou, m.</i>
NE APF PE,	NE APF PE, <i>thou, f.</i>
NE AQ PE, {	NE AQ PE, { <i>he.</i>
NE À PE, {	NE À PE, {
NE AC PE,	NE AC PE, <i>she.</i>
NE À PE, {	NE À PE, { <i>he and she.</i>
NE APF PE, {	NE APF PE, {

Plural.

Coptic.	Sahidic and Bash.
NE AN PE,	NE AN PE, <i>we.</i>
NE APETEN PE,	NE ATETN PE, <i>ye.</i>
NE AY PE,	NE AY PE, <i>they.</i>

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bash.
ⲱⲁⲓ,	ⲱⲁⲓ,	ⲱⲁⲓ, <i>I am.</i>
ⲱⲁⲕ,	ⲱⲁⲕ,	ⲱⲁⲕ, <i>thou, m.</i>
ⲱⲁⲣⲉ,	ⲱⲁⲣⲉ,	ⲱⲁⲗⲉ, <i>thou, f.</i>
ⲱⲁⲓ, } ⲱⲁⲣⲉ,	ⲱⲁⲓ, } ⲱⲁⲣⲉ,	ⲱⲁⲓ, } <i>he.</i>
ⲱⲁⲥ, }	ⲱⲁⲥ, }	ⲱⲁⲥ, } ⲱⲁⲗⲉ, <i>he & she.</i>
		<i>she.</i>

Plural.

ⲱⲁⲛ,	ⲱⲁⲛ,	ⲱⲁⲛ, <i>we.</i>
ⲱⲁⲣⲉⲧⲉⲛ,	ⲱⲁⲧⲉⲧⲛ,	ⲱⲁⲧⲉⲧⲉⲛ, <i>ye.</i>
ⲱⲁⲓ, ⲱⲁⲣⲉ,	ⲱⲁⲓ, ⲱⲁⲣⲉ,	ⲱⲁⲓ, ⲱⲁⲗⲉ, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
NE ⲱⲁⲓ PE,	NE ⲱⲁⲓ PE, <i>I was.</i>
NE ⲱⲁⲕ PE,	NE ⲱⲁⲕ PE, <i>thou, m.</i>
NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲣⲉ PE, <i>thou, f.</i>
NE ⲱⲁⲓ PE, } NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲓ PE, } NE ⲱⲁⲣⲉ <i>he.</i>
NE ⲱⲁⲥ PE, }	NE ⲱⲁⲥ PE, }
	PE, <i>he & she.</i>
	<i>she.</i>

Plural.

Coptic.

Sahidic.

NE WAN PE,

NE WAN PE, *we.*

NE WAPETEN PE,

NE WATETN PE, *ye.*NE WAG PE, NE WARE PE, NE WAG PE, NE WARE PE, *they.*

Singular.

Bash.

NE WAI PE, *I was.*NE WAK PE, *thou, m.*NE WALE PE, *thou, f.*

NE WAG PE, }

he.

NE WAC PE, }

NE WALE PE, *he and she.**she.*

Plural.

NE WAN PE, *we.*NE WATETEN PE, *ye.*

NE WAG PE, }

they.

NE WALE PE, }

The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†NA,

†NA,

†NE, vel A, *I shall.*

XNA,

KNA,

KNE, *thou, m.*

TENA,

TENA,

thou, f.

QNA,

QNA,

QNE, *he.*

CNA,

CNA,

CNE, *she.*

Plural.

TENNA,

TENNA, TENA, TENNE, vel A, *we.*

TETENNA,

TETNNA, TETNA,

ye.

CENA,

CENA,

CENE, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙΝΑ,	ΕΙΝΑ,	ΑΙΝΑ vel ΝΕ, <i>I shall.</i>
ΕΚΝΑ,	ΕΚΝΑ,	ΑΚΝΑ, <i>thou, m.</i>
ΕΡΕΝΑ,	ΕΡΕΝΑ,	ΑΡΕΝΑ, <i>thou, f.</i>
ΕQΝΑ, } ΕΡΕ..ΝΑ,	ΕQΝΑ, } ΕΡΕ..ΝΑ,	ΑQΝΑ, } ^{he.} ΑΡΕ..ΝΑ, <i>he & she.</i>
ΕCΝΑ, }	ΕCΝΑ, }	ΑCΝΑ, } _{she.}

Plural.

ΕΝΝΑ,	ΝΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ,	ΑΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, ΟΥΝΑ,	ΕΥΝΑ, ΟΥΝΑ,	ΑΥΝΑ, <i>they.</i>

The Prefixes Copt. are sometimes written ΑΙΝΑ, ΑΚΝΑ, ΑΡΕΝΑ, etc.

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙÈ,	ΕΙΕ,	ΕΙΕ, <i>I shall.</i>
ΕΚÈ,	ΕΚΕ,	ΕΚΕ, <i>thou, m.</i>
ΕΡÈ,	ΕΡΕ,	ΕΡΕ, <i>thou f.</i>
ΕQÈ, } ΕΡÈ,	ΕQΕ, } ΕΡΕ,	ΕQΕ, } ^{he.} ΕΡΕ, <i>he and she.</i>
ΕCÈ, }	ΕCΕ, }	ΕCΕ, } _{she.}

Plural.

ΕΝÈ,	ΕΝΕ,	ΕΝΕ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤΝΕ,	ΕΤΕΤΝΕ, <i>ye.</i>
ΕΥÈ, ΕΡÈ,	ΕΥΕ, ΕΡΕ,	ΕΥΕ, ΕΡΕ, <i>they.</i>

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ТА,	ТА, ТАΡΙ,	ТА, <i>I shall.</i>
	ТАРЕК,	<i>thou, m.</i>
ТЕРА,	ТЕРА,	ТЕРА, <i>thou, f.</i>
	ТАРЕQ,	<i>he.</i>
	ТАРЕC,	<i>she.</i>

Plural.

ТАРѢ,	<i>we.</i>
ТАРЕТѢ,	ТАΛΕΤΕΝ, <i>ye.</i>
ТАРОУ,	<i>they.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.
НАІНА, (πє)	НЕІНА, <i>I should.</i>
НАКНА,	НЕКНА, <i>thou, m.</i>
НАРЕНА,	НЕРЕНА, <i>thou, f.</i>
НАQНА, {	НЕQНА, { <i>he.</i>
НАCНА, { НАРЕ..НА,	НЕCНА, { НЕРЕ..НА, <i>he & she.</i>
	<i>she.</i>

Bash.

НАІНЕ vel НА,	<i>I should.</i>
НАКНЕ,	<i>thou, m.</i>
НАРЕНЕ,	<i>thou, f.</i>
НАQНЕ, { НАРЕ	<i>he.</i>
НАCНЕ, { ..НЕ,	<i>he & she.</i>
	<i>she.</i>

Plural.

Coptic.	Sahidic.
ΝΑΝΝΑ ΠΕ,	ΝΕΝΝΑ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΑ ΠΕ,	ΝΕΤΕΤΝΑ ΠΕ, <i>ye.</i>
ΝΑΥΝΑ, ΝΑΡΕ..ΝΑ ΠΕ,	ΝΕΥΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, <i>they.</i>

Bash.

ΝΑΝΝΕ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΕ ΠΕ, <i>ye.</i>
ΝΕΥΝΕ, ΝΑΡΕΝΕ ΠΕ, <i>they.</i>

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bash.
ΝΤΑ,	ΝΤΑ,	ΝΤΑ, <i>that I.</i>
ΝΤΕΚ,	ΝΓ,	ΝΓ, <i>thou, m.</i>
ΝΤΕ,	ΝΤΕ,	ΝΤΕ, <i>thou, f.</i>
ΝΤΕQ, } ΝΤΕ,	ΝΕQ, ΝQ, } ΝΤΕ,	ΝΕQ, ΝQ, } <i>he.</i>
ΝΤΕC, }	ΝC, }	ΝΕC, ΝC, } <i>ΝΤΕ, he & she.</i>
		<i>she.</i>

Plural.

ΝΤΕΝ,	ΝΤΝ,	ΝΤΝ, <i>we.</i>
ΝΤΕΤΕΝ,	ΝΤΕΤΝ,	ΝΤΕΤΝ, <i>ye.</i>
ΝΤΟΥ, ΝΤΕ,	ΝCΕ, ΝΤΕ,	ΝCΕ, ΝΤΕ, <i>they.</i>

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bash.
μαρι,	μαρι,	мали, <i>I may,</i>
μαρεκ,	μαρεκ,	μαλεκ, <i>thou, m.</i>
μαρε,	μαρε,	μαλε, <i>thou, f.</i>
μαρεϚ, } μαρεϛ, }	μαρεϚ, } μαρεϛ, }	μαλεϚ, } μαλεϛ, }
	μαρε,	μαλε, <i>he.</i> <i>he & she.</i> <i>she.</i>

Plural.

μαρεν,	μαρḿ,	мален, <i>we.</i>
μαρετεν,	μαρετḿ,	малетен, <i>ye.</i>
μαροϚ, μαρε,	μαροϚ, μαρε,	малоϚ, мале, <i>they.</i>

The Imperative Mood.

Singular and Plural.

α, αρι or μα, or the root itself.

The Infinitive Mood.

ε̇ or ḿ or the root itself.

Participles.

παخين, πεκخين, περϙхин &c. ορπηιντα, πхинтек, πхинтϚ &c.

The verb тако, *to destroy*, is given with the augment, to convey a more clear idea of their position.

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
†-TAKO,	†-TAKO, <i>I am destroying.</i>
κ-TAKO, }	κ-TAKO, <i>thou art destroying, m.</i>
χ-TAKO, }	
τε-TAKO,	τε-TAKO, <i>thou art destroying, f.</i>
ϥ-TAKO,	ϥ-TAKO, <i>he is destroying.</i>
ϥ-TAKO,	ϥ-TAKO, <i>she is destroying.</i>

Plural.

Coptic.	Sahidic.
τεν-TAKO,	τν, or TEN-TAKO, <i>we are destroying.</i>
τετεν-TAKO,	τετν, or TETEN-TAKO, <i>ye are destroying.</i>
ϥε-TAKO,	ϥε-TAKO, <i>they are destroying.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ει-TAKO,	ει-TAKO,	ει-TAKO, <i>I am destroying, ὧν.</i>
εκ-TAKO,	εκ-TAKO,	εκ-TAKO, <i>thou, m.</i>
ερε-TAKO,	ερε-TAKO,	ελε-TAKO, <i>thou, f.</i>
εϥ- } TAKO,	εϥ- } TAKO,	εϥ- } TAKO, <i>he.</i>
ερε- } TAKO,	ερε- } TAKO,	ελε- } TAKO, <i>she.</i>
εϥ- } TAKO,	ερε- } TAKO,	ελε- } TAKO, <i>she.</i>

Plural.

εν-TAKO,	ν, or EN-TAKO,	εν-TAKO, <i>we.</i>
ετετεν-TAKO,	ετετν-TAKO,	ετετεν-TAKO, <i>ye.</i>
εϥ- } TAKO,	εϥ- } TAKO,	εϥ- } TAKO, <i>they.</i>
οϥ- } TAKO,	οϥ- } TAKO,	οϥ- } TAKO, <i>they.</i>
ερε- }	ερε- }	ελε- }

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
НАІ-ТАКО ПЕ,	НЕІ-ТАКО ПЕ,	НАІ-ТАКО ПЕ, <i>I was.</i>
НАК-ТАКО ПЕ,	НЕК-ТАКО ПЕ,	НАК-ТАКО ПЕ, <i>thou, m.</i>
НАРЕ-ТАКО ПЕ,	НЕРЕ-ТАКО ПЕ,	НАРЕ-ТАКО ПЕ, <i>thou, f.</i>
НАѢ- } ТАКО ПЕ,	НЕѢ- } ТАКО ПЕ,	НАѢ- } ТАКО ПЕ, <i>he.</i>
НАРЕ- } ТАКО ПЕ,	НЕРЕ- } ТАКО ПЕ,	НАРЕ- } ТАКО ПЕ, <i>she.</i>

Plural.

НАН-ТАКО ПЕ,	НЕН-ТАКО ПЕ,	НАН-ТАКО ПЕ, <i>we.</i>
НАРЕТЕН-ТАКО ПЕ,	НЕТЕТН-ТАКО ПЕ,	НАРЕТЕН-ТАКО ПЕ, <i>ye.</i>
НАУ- } ТАКО ПЕ,	НЕУ- } ТАКО ПЕ,	НАУ- } ТАКО ПЕ, <i>they.</i>
НАРЕ- } ТАКО ПЕ,	НЕРЕ- } ТАКО ПЕ,	НАРЕ- } ТАКО ПЕ, <i>they.</i>

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
АІ-ТАКО,	АІ-ТАКО,	АІ-ТАКО, <i>I have.</i>
АК-ТАКО,	АК-ТАКО,	АК-ТАКО, <i>thou, m.</i>
АРЕ-ТАКО,	АРЕ-ТАКО,	АРЕ-ТАКО, <i>thou, f.</i>
АѢ- } ТАКО,	АѢ- } ТАКО,	АѢ- } ТАКО, <i>he.</i>
А- } ТАКО,	А- } ТАКО,	А- } ТАКО, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
AN-TAKO,	AN-TAKO,	AN-TAKO, <i>we.</i>
APETEN-TAKO,	ATETN-TAKO,	ATETN-TAKO, <i>ye.</i>
AY- } TAKO,	AY- } TAKO,	AY- } TAKO, <i>they.</i>
A- }	A- }	A- }

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ETAI-TAKO,	NTAI-TAKO,	ETAI-TAKO, <i>I have.</i>
ETAK-TAKO,	NTAK-TAKO,	ETAK-TAKO, <i>thou, m.</i>
ETAPE-TAKO,	NTAPE-TAKO,	ETAPE-TAKO, <i>thou, f.</i>
ETAQ- } TAKO,	NTAQ- } TAKO,	ETAQ- } TAKO, <i>he.</i>
ETA- }	ETA- }	ETA- }
ETAC- } TAKO,	NTAC- } TAKO,	ETAC- } TAKO, <i>she.</i>
ETA- }	ETA- }	ETA- }

Plural.

ETAN-TAKO,	NTAN-TAKO,	ETAN-TAKO, <i>we.</i>
ETAPETEN-TAKO,	NTATETN-TAKO,	ETAPETEN-TAKO, <i>ye.</i>
ETAY- } TAKO,	NTAY- } TAKO,	ETAY- } TAKO, <i>they.</i>
ETA- }	ETA- }	ETA- }

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
NE AI-TAKO PE,	NE AI-TAKO PE, <i>I had.</i>
NE AK-TAKO PE,	NE AK-TAKO PE, <i>thou, m.</i>
NE APE-TAKO PE,	NE APE-TAKO PE, <i>thou, f.</i>

Coptic.		Sahidic.	
NE AQ- } NE A- }	ТАКО ПЕ,	NE AQ- } NE A- }	ТАКО ПЕ, <i>he.</i>
NE AC- } NE A- }	ТАКО ПЕ,	NE AC- } NE A- }	ТАКО ПЕ, <i>she.</i>
NE APE- }		NE APE- }	

Plural.

Coptic.	Sahidic.
NE AN-TAKO ПЕ,	NE AN-TAKO ПЕ, <i>we.</i>
NE APE TEN-TAKO ПЕ,	NE ATETN-TAKO ПЕ, <i>ye.</i>
NE AY-TAKO ПЕ,	NE AY-TAKO ПЕ, <i>they.</i>

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲩⲁⲓ-ⲧⲁⲕⲟ,	ⲩⲁⲓ-ⲧⲁⲕⲟ,	ⲩⲁⲓ-ⲧⲁⲕⲟ, <i>I am.</i>
ⲩⲁⲕ-ⲧⲁⲕⲟ,	ⲩⲁⲕ-ⲧⲁⲕⲟ,	ⲩⲁⲕ-ⲧⲁⲕⲟ, <i>thou, m.</i>
ⲩⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲩⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲩⲁⲗⲉ-ⲧⲁⲕⲟ, <i>thou, f.</i>
ⲩⲁⲓ-ⲧⲁⲕⲟ, ⲩⲁⲣⲉ-ⲧⲁⲕⲟ, }	ⲩⲁⲓ-ⲧⲁⲕⲟ, ⲩⲁⲣⲉ-ⲧⲁⲕⲟ, }	ⲩⲁⲓ-ⲧⲁⲕⲟ, ⲩⲁⲗⲉ-ⲧⲁⲕⲟ, }
ⲩⲁⲕ-ⲧⲁⲕⲟ, ⲩⲁⲣⲉ-ⲧⲁⲕⲟ, }	ⲩⲁⲕ-ⲧⲁⲕⲟ, ⲩⲁⲣⲉ-ⲧⲁⲕⲟ, }	ⲩⲁⲕ-ⲧⲁⲕⲟ, ⲩⲁⲗⲉ-ⲧⲁⲕⲟ, }

Plural.

QAN-TAKO,	QAN-TAKO,	QAN-TAKO, <i>we.</i>
QARETEN-TAKO,	QATETN-TAKO,	QATETEN-TAKO, <i>ye.</i>
QAY- QARE- QAY		

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

NE ϖ AI-TAKO PE,	NE ϖ AI-TAKO PE, <i>I was.</i>
NE ϖ AK-TAKO PE,	NE ϖ AK-TAKO PE, <i>thou, m.</i>
NE ϖ APPE-TAKO PE,	NE ϖ APPE-TAKO PE, <i>thou, f.</i>
NE ϖ AQ- } TAKO PE,	NE ϖ AQ- } TAKO PE, <i>he.</i>
NE ϖ APPE- }	NE ϖ APPE- }
NE ϖ AC- } TAKO PE,	NE ϖ AC- } TAKO PE, <i>she.</i>
NE ϖ APPE- }	NE ϖ APPE- }

Plural.

NE ϖ AN-TAKO PE,	NE ϖ AN-TAKO PE, <i>we.</i>
NE ϖ APPETEN-TAKO PE,	NE ϖ ATETN-TAKO PE, <i>ye.</i>
NE ϖ AY- } TAKO PE,	NE ϖ AY- } TAKO PE, <i>they.</i>
NE ϖ APPE- }	NE ϖ APPE- }

Singular.

Bashmuric.

NE ϖ AI-TAKO PE, <i>I was.</i>
NE ϖ AK-TAKO PE, <i>thou, m.</i>
NE ϖ ALPE-TAKO PE, <i>thou, f.</i>
NE ϖ AQ- } TAKO PE, <i>he.</i>
NE ϖ ALPE- }
NE ϖ AC- } TAKO PE, <i>she.</i>
NE ϖ ALPE- }

Plural.

NE ϖ AN-TAKO PE, <i>we.</i>
NE ϖ ATETTEN-TAKO PE, <i>ye.</i>
NE ϖ AY- } TAKO PE, <i>they.</i>
NE ϖ APPE- }

The 1st Future Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
†NA-TAKO,	†NA-TAKO,	†NA, †NE-TAKO, <i>I shall.</i>
XNA-TAKO,	KNA-TAKO,	KNE-TAKO, <i>thou, m.</i>
TENA-TAKO,	TENA-TAKO,	<i>thou, f.</i>
QNA-TAKO,	QNA-TAKO,	QNE-TAKO, <i>he.</i>
CNA-TAKO,	CNA-TAKO,	CNE-TAKO, <i>she.</i>

Plural.

TENNA-TAKO,	TENNA- } TENA- } TAKO,	TENNA- } or TENNE- } TAKO, <i>we.</i>
TETENNA-TAKO,	TETENNA- } TETNA- } TAKO,	<i>ye.</i>
CENA-TAKO,	CENA-TAKO,	CENE-TAKO, <i>they.</i>

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
EINA-TAKO,	EINA-TAKO,	AINA- } or AINE- } TAKO, <i>I shall.</i>
EKNA-TAKO,	EKNA-TAKO,	AKNA-TAKO, <i>thou, m.</i>
EPENA-TAKO,	EPENA-TAKO,	APENA-TAKO, <i>thou, f.</i>
EQNA- } EPENA- } TAKO,	EQNA- } EPENA- } TAKO,	AQNA- } APENA- } TAKO, <i>he.</i>
ECNA- } EPENA } TAKO,	ECNA- } EPENA } TAKO,	ACNA- } APENA- } TAKO, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
ENNA-TAKO,	ENNA- NNA- } TAKO,	ANNA- or ANNE- } TAKO, <i>we.</i>
EPETENNA-TAKO,	ETETNNA- ETETNA- } TAKO,	ARPETENNA-TAKO, <i>ye.</i>
EYNA- OYNA- } TAKO,	EYNA- OYNA- } TAKO,	EYNA-TAKO, <i>they.</i>

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
EIE-TAKO,	EIE-TAKO,	EIE-TAKO, <i>I shall.</i>
EKE-TAKO,	EKE-TAKO,	EKE-TAKO, <i>thou, m.</i>
EPÈ-TAKO,	EPÈ-TAKO,	EPÈ-TAKO, <i>thou, f.</i>
EQÈ- EPÈ- } TAKO,	EQÈ- EPÈ- } TAKO,	EQÈ- EPÈ- } TAKO, <i>he.</i>
ECÈ- EPÈ- } TAKO,	ECÈ- EPÈ- } TAKO,	ECÈ- EPÈ- } TAKO, <i>she.</i>

Plural.

ENÈ-TAKO,	ENE-TAKO,	ENE-TAKO, <i>we.</i>
EPETENÈ-TAKO,	ETETNE-TAKO,	ETETNE-TAKO, <i>ye.</i>
EYÈ- EPÈ- } TAKO,	EYE- EPÈ- } TAKO,	EYE- EPÈ- } TAKO, <i>they.</i>

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ТА-ТАКО,	ТА- ТАРІ- } ТАКО,	ТА-ТАКО, <i>I shall.</i>
	ТАРЕК-ТАКО,	<i>thou, m.</i>
ТЕРА-ТАКО,	ТЕРА-ТАКО,	ТЕРА-ТАКО, <i>thou, f.</i>
	ТАРЕQ-ТАКО,	<i>he.</i>
	ТАРЕС-ТАКО,	<i>she.</i>

Plural.

ТАРН-ТАКО,	<i>we.</i>
ТАРЕТН-ТАКО,	ТАЛЕТЕН-ТАКО, <i>ye.</i>
ТАРОУ-ТАКО,	<i>they.</i>

The Imperfect Future.

Singular.

Coptic.	Sahidic.	Bashmuric.
НАІНА-ТАКО,	НЕІНА-ТАКО,	НАІНЕ- or НАІНА- } ТАКО, <i>I should.</i>
НАКНА-ТАКО,	НЕКНА-ТАКО,	НАКНЕ-ТАКО, <i>thou, m.</i>
НАРЕНА-ТАКО,	НЕРЕНА-ТАКО,	НАРЕНЕ-ТАКО, <i>thou, f.</i>
НАQНА- } ТАКО,	НЕQНА- } ТАКО,	НАQНЕ- } ТАКО, <i>he.</i>
НАРЕНА- } ТАКО,	НЕРЕНА- } ТАКО,	НАРЕНЕ- } ТАКО, <i>she.</i>
НАСНА- } ТАКО,	НЕСНА- } ТАКО,	НАСНЕ- } ТАКО, <i>she.</i>
НАРЕНА- } ТАКО,	НЕРЕНА- } ТАКО,	НАРЕНЕ- } ТАКО, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmuric.
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETNA-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
NAYNA- } TAKO,	NEYNA- } TAKO,	NEYNE- } TAKO, <i>they.</i>
NAPENA- }	NEPENA- }	NAPENE- }

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
NTA-TAKO,	NTA-TAKO,	NTA-TAKO, <i>that I.</i>
NTEK-TAKO,	NT-TAKO,	NT-TAKO, <i>thou, m.</i>
NTE-TAKO,	NTE-TAKO,	NTE-TAKO, <i>thou, f.</i>
NTEQ- } TAKO,	NEQ, NQ- } TAKO,	NEQ, NQ- } TAKO, <i>he.</i>
NTE- }	NTE- }	NTE- }
NTEC- } TAKO,	NC- } TAKO,	NEC- NC- } TAKO, <i>she.</i>
NTE- }	NTE- }	NTE- }

Plural.

NTEN-TAKO,	NTN-TAKO,	NTN-TAKO, <i>we.</i>
NTETEN-TAKO,	NTETN-TAKO,	NTETN-TAKO, <i>ye.</i>
NTOY- } TAKO,	NCE- } TAKO,	NCE- } TAKO, <i>they.</i>
NTE- }	NTE- }	NTE- }

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
МАРІ-ТАКО,	МАРІ-ТАКО,	МАЛІ-ТАКО, <i>I may.</i>
МАРЕК-ТАКО,	МАРВК-ТАКО,	МАЛЕК-ТАКО, <i>thou, m.</i>
МАРЕ-ТАКО,	МАРЕ-ТАКО,	МАЛЕ-ТАКО, <i>thou, f.</i>
МАРЕϣ- } ТАКО,	МАРЕϣ- } ТАКО,	МАЛЕϣ- } ТАКО, <i>he.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>she.</i>

Plural.

МАРЕН-ТАКО,	МАРН-ТАКО,	МАЛЕН-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕТН-ТАКО,	МАЛЕТЕН-ТАКО, <i>ye.</i>
МАРОУ- } ТАКО,	МАРОУ- } ТАКО,	МАЛОУ- } ТАКО, <i>they.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО,

The Imperative Mood.

Singular and Plural.

À-ТАКО,	} <i>destroy.</i>
ÀРІ-ТАКО,	
МА-ТАКО,	
ТАКО,	

The Infinitive Mood.

È-ТАКО,	} <i>to destroy.</i>
Н-ТАКО,	
ТАКО,	

Participles.

Coptic.	Sahidic.	Bashmuric.
ΧΙΝ,	ΘΙΝ,	ΧΙΝ,
ΠΑΧΙΝ or ΠΧΙΝΤΑ,	ΠΑΘΙΝ,	ΠΑΧΙΝ,
ΠΕΚΧΙΝ,	ΠΕΚΘΙΝ,	ΠΕΚΧΙΝ,
ΠΕΡΧΙΝ, &c.	ΠΕΡΘΙΝ, &c.	ΠΕΡΧΙΝ, &c.

That these are participles is evident from the Arabic, with which they correspond.

Participles.

26. The participles are formed by **ε**, **ετ** or **εθ**, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in **ηΟΥτ**, Copt. **ηΥτ**, Sah. **ωΟΥτ**, Copt. **οΟΥτ**, Sah. and **λοΥτ**, Bash. as **τοΥβηΟΥτ**, Copt. **μωΟΥτ**, Copt. and **μαΟΥτ**, Bash.

Verbs united with particles expressive of time.

The particles **ἐτε**, Copt. **ντερε**, Sah. *when*.

Singular.

Coptic.	Sahidic.	Bashmuric.
ἐται,	ντερι, ντερει,	εται, ντελει,
ἐτακ,	ντερεκ,	
ἐταρε,	ντερε,	εταρ, ντελερ,
ἐταρ } ἐταρ }	ντερερ, } ντερερ, }	ντερε,

Plural.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΝ,	ΠΤΕΡΕΝ,	ÈΤΑΝ, ÌΤΕΛΕΝ,
ÈΤΑΡΕΤΕΝ,	ΠΤΕΡΕΤΝ,	ÈΤΑΤΕΤΕΝ, ÌΤΕΛΕΤΕΝ,
ÈΤΑΥ, ÈΤΑΡΕ,	ΠΤΕΡΟΥ,	ÌΤΕΛΟΥ, ÌΤΕΛΕΥ.

Verbs with the particles Ψ ΑΤΕ, Copt. Ψ ΑΝΤΕ, Sah. until.

Singular.

Coptic.	Sahidic.	Bashmurić.
Ψ Α†,	Ψ ΑΝΤΕΙ, Ψ ΑΝ†,	Ψ ΑΝΤΕΙ,
Ψ ΑΤΕΚ,	Ψ ΑΝΤΚ,	
Ψ ΑΤΕ,	Ψ ΑΝΤΕ,	
Ψ ΑΤΕQ, } Ψ ΑΤΕ,	Ψ ΑΝΤQ, } Ψ ΑΝΤΕ,	Ψ ΑΝΤΕQ,
Ψ ΑΤΕC, }	Ψ ΑΝΤC, }	

Plural.

Ψ ΑΤΕΝ,	Ψ ΑΝΤΝ,
Ψ ΑΤΕΤΕΝ,	Ψ ΑΝΤΕΤΝ,
Ψ ΑΤΟΥ, Ψ ΑΤΕ, Ψ ΑΝΤΟΥ, Ψ ΑΝΤΕ, Ψ ΑΝΤΟΥ.	

Verbs with the particle ÈΝΕ or ÈΝ, if.

Singular.

Coptic.	Sahidic.
ÈΝΑΙ, ÈΝΕΑΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΑΚ, ÈΝΕΑΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΑΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΑQ, ÈΝΑΡΕ ΠΕ,	ΕΝΕQ, }
ÈΝΑC, ÈΝΕ Α ΠΕ,	ΕΝΕC, } ΕΝΕΡΕ ΠΕ,

Plural.

ÈΝΑΝ ΠΕ,	ΕΝΕΝ ΠΕ,
ÈΝΑΡΕΤΕΝ ΠΕ,	ΕΝΕΤΕΤΝ ΠΕ,
ÈΝΑΥ, ÈΝΑΡΕ ΠΕ,	ΕΝΕΥ, ΕΝΕΡΕ ΠΕ.

Verbs with the particle ωAN , if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
$\alpha\iota\omega\text{AN}$,	$\epsilon\iota\omega\text{AN}$,	
$\alpha\kappa\omega\text{AN}$,	$\epsilon\kappa\omega\text{AN}$,	
$\alpha\rho\epsilon\omega\text{AN}$,	$\epsilon\rho\omega\text{AN}$,	$\alpha\lambda\epsilon\omega\text{AN}$,
$\alpha\varsigma\omega\text{AN}$,	$\epsilon\varsigma\omega\text{AN}$,	
$\alpha\varsigma\omega\text{AN}$ } $\alpha\rho\epsilon\omega\text{AN}$,	$\epsilon\varsigma\omega\text{AN}$ } $\epsilon\rho\omega\text{AN}$,	

Plural.

$\alpha\text{N}\omega\text{AN}$,	$\epsilon\text{N}\omega\text{AN}$,
$\alpha\rho\epsilon\text{TEN}\omega\text{AN}$,	$\epsilon\text{TET}\bar{\text{N}}\omega\text{AN}$,
$\alpha\gamma\omega\text{AN}$, $\alpha\rho\epsilon\omega\text{AN}$, $\epsilon\gamma\omega\text{AN}$, $\epsilon\rho\omega\text{AN}$.	

Verbs with the particle $\bar{\text{M}}\text{PAT}\epsilon$, before.

Singular.

Coptic.	Sahidic.
$\bar{\text{M}}\text{PAT}\dagger$,	$\bar{\text{M}}\text{PAT}\dagger$,
$\bar{\text{M}}\text{PAT}\epsilon\kappa$,	$\bar{\text{M}}\text{PAT}\bar{\kappa}$,
$\bar{\text{M}}\text{PAT}\epsilon$,	$\bar{\text{M}}\text{PAT}\epsilon$,
$\bar{\text{M}}\text{PAT}\epsilon\varsigma$ } $\bar{\text{M}}\text{PAT}\epsilon$,	$\bar{\text{M}}\text{PAT}\bar{\varsigma}$ } $\bar{\text{M}}\text{PAT}\epsilon$,
$\bar{\text{M}}\text{PAT}\epsilon\varsigma$,	$\bar{\text{M}}\text{PAT}\bar{\varsigma}$,

Plural.

$\bar{\text{M}}\text{PAT}\epsilon\text{N}$,	$\bar{\text{M}}\text{PAT}\bar{\text{N}}$,
$\bar{\text{M}}\text{PAT}\epsilon\text{TEN}$,	$\bar{\text{M}}\text{PAT}\epsilon\text{T}\bar{\text{N}}$,
$\bar{\text{M}}\text{PAT}\text{OY}$, $\bar{\text{M}}\text{PAT}\epsilon$,	$\bar{\text{M}}\text{PAT}\text{OY}$, $\bar{\text{M}}\text{PAT}\epsilon$.

The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, † *I am*, κ, or χ Copt. before λ, μ, ν, ογ, or ρ, *thou art*, m.: **TE** *thou art*, f.: **q**, *he is*; **c**, *she is*; **TEN**, **C. TEN**, **ΤΝ**, **S. we are**; **TETEN**, **C. TETEN**, or **TETN**, **S. ye are**; **CE**, *they are*. Thus, † **χωογν ἡπεκροχρεχ**, *I know thy tribulation*, Rev. II, 9. **qo nnoeik**, *is an adulterer*, Luke XVI, 18. **Sah. xe q mmaγ** *that he is there*. John XII, 9. **Sah.**

The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, **fi**, *I am*; **ek**, *thou art*, m. **epē**, *thou art*, f.; **eq** or **epē**, *he is*; **ec** or **epē**, *she is*; **en**, Copt. **en** or **n**, **Sah. we are**; **eteten**, **eteten**, *ye are*; **ey**, **oy** or **epē**, *they are*.

29. The second person f. is **epē**, (Bash. **ελε**,) but before vowels it is written **ep**, and occasionally, **epa**, as **epēipē**, *thou doest*; S. Ming. 258. **epoyew**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **p** **plove**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **elcooyν**, *thou knowest*, Zoeg. 151. **epē** the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as **epē πογρηт μοκρ**, *their heart was afflicted*, Matt. XXVI, 22. **ēpē oyниω† γαρ ἡροχρεχ ωωπi**, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix **epē** appears to be almost indefinite as to time.

31. The third person plural is **ΕΥ**, but after **Τ** it is written **ΟΥ**, as **ΦΗΕΤ ΟΥΜΟΥΤ̄ ΕΡΟQ**, *when they call*. Matt. XXVII, 22.

È is the sign of the participle present as **ÈCΩ È**
ΛΝΟΚ ΟΥCΖΙΜΙ ΝCΑΜΑΡΙΤΗΣ, *to drink, I being* (*οὔσα*)
a woman of Samaria, John IV, 9. **Ε ΑΝΟΝ ΖΕΝΡΩΜΕ**
ΝΞΡΩΜΑΙΟC, **Ε ΜΝ ΝΟΒΕ ΕΡΟΝ**, *we being men Romans*,
not being a fault in us. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, **ΑΝΟΚ ΔΕ ΕΙ ΖΝ ΤΕΤΡΙΜΗΤΕ**, *but I am among you*, Luke XXII, 27. Sah. **ΕΚ ΖΙ ΤΕΖΙΝ ΝΡΙΜΑQ**, *thou art in the way with him*. Matt. V, 25. Sah. **ΕQ ΖΝ ΤΠΕ**, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, **ΑQΝΑΥ ÈΟΥΡΩΜΙ ΕQΖΕΜCΙ**, *he saw a man sitting*, Matt. IX, 9. **ΝΙΪ ΔΕ ΝΑΥΤ̄ΖΟ̄ ΕΡΟQ ΠΕ ΕΥΧΩΜΜΟC**, *and the devils besought him saying*, Matt. VIII, 31.

Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, **ΝΑΙ**. *I was*; **ΝΑΚ**, *thou wast*, m. **ΝΑΡΕ**, *thou wast*, f. **ΝΑQ** or **ΝΑΡΕ**, *he was*; **ΝΑC** or **ΝΑΡΕ**, *she was*. Plur. **ΝΑΝ**, *we were*; **ΝΑΡΕΤΕΝ**, *ye were*; **ΝΑΥ** or **ΝΑΡΕ**, *they were*. The Sahidic is **ΝΕΙ**, **ΝΕΚ**, **ΝΕΡΕ**, **ΝΕQ** or **ΝΕΡΕ**, **ΝΕC** or **ΝΕΡΕ**. Plur. **ΝΕΝ**, **ΝΕΤΕΤΝ**, **ΝΕΥ** or **ΝΕΡΕ**. Sometimes the Sahidic is written without the **Ε**, as, **ΝQ**, **ΝC̄**, **ΝΝ**, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΞ ΝΑΓΓΙΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΓΩΟΠ ΠΕ ΝΟΙ ΠΛΟΓΟC, *the word was*, John I, 1. Sah. ΝΑΓΓΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΓΑΖΕΡΑΤΓ ΠΕ ΝΒΟΛ, *but he stood without*, John XVII, 16 Sah.

ΝΑΡΕ or ΝΕΡΕ Sah. is, generally separated from the verb, and usually occurs before the nominative preceding it, as ΝΑΡΕ ΝΙΜΑΘΗΤΗΣ ΘΟΥΝΤ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΓΝΟΒ ΔΕ ΝΩΗΡΕ ΖΝ ΤΩΩΕ, *and his greater son was in the field*, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally ΝΑΛΕ.

The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ΑΙ, *I*; ΑΚ, *thou, m.* ΑΡΕ or ΑΡ, *thou, f.* ΑΓ or Α, *he*; ΑC or Α, *she*; Plur. ΑΝ, *we*; ΑΡΕΤΕΝ, ΑΤΕΤΝ, Sahidic, *ye*; ΑΥ or Α, *they*.

37. When Α occurs in composition it is usually found before the nominative to the verb, as ΗC Α ΠΙΠΝΑ ΟΛΓ, *the spirit took Jesus*, Matt. IV, 1. Α ΙC ΧΟΟC ΝΑΓ, *Jesus said to him*. Sah. Mark XIV, 72. Α ΝΙΟΥΔΑΙ ΤΩΟΥΝ, *the Jews rose*, Acts XVIII, 12. Sah. ΝΗΕΤ Α ΝΙΠΡΟΦΗΤΗΣ ΧΟΤΟΥ, *those things which the Prophets said*, Acts XXVI, 22.

38. Although Α is used instead of the Prefixes ΑΓ, ΑC and ΑΥ, yet it occurs also with them; as, Α ΤΑΩΕΡΕ ΑCΩΝΤ ΕΦΜΟΥ, *my daughter hath approached to death*,

Mark. V, 23. ἃ ΠΑΤΑΝΑΣ ΑΡΩΕΝΑΩ ἔΒΟΥΝ ἔΠΕΖΗΤ
 ἸΟΥΔΑΣ, *Satan entered into the heart of Judas.* Luke
 XXII, 3. ΚΕ Α ΖΗΛΙΑΣ ΟΥΩ ΑΡΕΙ, *that Elias hath now*
come. Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ΕΤ
 Copt. and ΝΤ Sah. being added to the first perfect, in
 all the persons, except that the 2 pers. fem. is ΝΤΑΡ,
 instead of ΝΤΑΡΕ.

40. The ΝΤΑ, is found in the same position in com-
 position as the ἃ in the first perfect, thus; ΝΤ Α ΙΥ
 ΔΕ ΧΟΟC ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.
 Sah. ΕΝΕΜΙ ΚΕ ΠΧΥ ΕΤΑΩΤΩΝΩ ἔΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,
we know that Christ hath risen from the dead. Rom. VI, 9.

41. The Prefixes are often found after the particle
 ΚΕ, *that*, and sometimes after ΕΝΕ, *if*; and ΑΛΛΑ, *but*.
 But the ΝΤ must not be confounded with ΝΤ, *who, which*.

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as
 ΝΕ ΑΙ ΠΕ, *I*; ΝΕ ΑΚ ΠΕ, *thou, m.*; ΝΕ ΑΡΕ ΠΕ, *thou, f.*;
 ΝΕ ΑΩ or Α ΠΕ, *he*; ΝΕ ΑC or Α ΠΕ, *she*; Plur. ΝΕ ΑΝ
 ΠΕ, *we*; ΝΕ ΑΡΕΤΕΝ or ΑΤΕΤΝ, ΠΕ, *ye*. S. ΝΕ ΑΥ or Α
 ΠΕ, *they*; as, ΝΕ ΑΩΕΡΩΗΤC ἸΡΙΚΙ ΠΕ, *had begun to de-*
cline, Luke IX, 12. ΝΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΩΑ ΜΑΡΘΑ,
the Jews had come to Martha, John XI, 19 Sah. ΝΕ ΑΥ-
 ΝΑΥ ΓΑΡ ἔΡΩΩ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, *Ἰησοῦς δὲ ἀπὸ ἐβόλῃς*, *Jesus had gone out*, John V, 13. *ταῖς δὲ νῦν ἀκολουθεῖσιν τῷ Παύλῳ*, *and this had followed Paul*. Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding ω, and sometimes εω in the Sahidic to the Perfect Tense, as ωαἰ, *I*; ωακ, *thou, m.*; ωαρε or ωαρ, *thou, f.* ωαλε, B. ωαϑ or ωαρε, ωαλε, B. *he*; ωαϑ or ωαρε, ωαλε, B. *she*; Plur. ωαν, *we*; ωαρετεν, ωατετεν, S. *ye*; ωαγ or ωαρε, ωαλε, Bash. *they*.

This Tense sometimes expresses the present, and sometimes the perfect.

The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding ΝΕ to it, as οὐροῦ ΝΕ ωαυκ-ονεϑ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ωαϑογωμ ΠΕ ΝΕΜ ΝΙΕΘΜΟϑ, *he did eat with the gentiles*. Galat. II, 12.

The 1st Future Tense.

45. The Prefixes to the first Future are ΝΑ or ΝΕ Bash. with the Prefixes of the first Present Tense, as, †να, *I*; κ or χνα, *thou, m.*; तेना, *thou, f.*; ϑνα, *he*; ϑνα, *she*; Plur. तेन्ना, तेना, Sah. *we*; तेतेन्ना, ते-τῆन्ना, Sah. *ye*; ϑενα, *they*; thus: ἐπεὶ πὰρ ποτὶ ἐ†να-κοϑ, *to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΖΜΟΟC ΖΩΤΤΗΥΤΝ, *ye also shall sit.* Matt. XIX, 28. Sahidic.

The 2nd Future Tense.

46. The characteristics of the second Future are **NA** or **NE** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**, *I*; **ΕΚΝΑ**, *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΓΝΑ** or **ΕΡΕΝΑ**, *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ΡΝΝΑ**, Sah. *we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤΡΝΝΑ**, **ΕΤΕΤΡΝΑ**, Sah. *ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΓΝΑΜΟΟΩΕ ΝΤΟΤΩ ΠΡΑΤΩ**, *he will go on foot.* Acts XX, 13. Sah. **ΧΕΚΑC ΖΩΤΤΗΥΤΝ ΕΤΕΤΡΝΑΠΙCΤΕΥΕ**, *that ye might believe.* John XIX, 35. Sah. **ΟΥΟZ ΠΙΩΛΟΛ ΕΤ ΟΥΝΑΕΡΒΩΚ**, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, **ΕΡΝΑ**. These Prefixes do not always express the Future, for instance they express the present participle, **ΠΕΤΡΟC ΜΗ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΞΟΥΝ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with **ΖΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΑΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΖΑΡΑ ΑΦΝΑΧΕΜ ΖΛΙ ΖΙΩΤC**, *if he might find any thing upon it,* Mark XI, 13.

The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are **ΕΙΕ**, *I*; **ΕΚΕ**, *thou, m.*; **ΕΡΕ**, *thou, f.*; **ΕΓΕ** or **ΕΡΕ**, *he*; **ΕCΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤΡΕ**, Sah. *ye*; **ΕΥΕ**, **ΕΡΕ**, *they*; thus:

ΕΣΕΜΙCΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥ† ΕΠΕΩΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΡΙΩΤ ΝΕΜ ΤΕΩΜΑΥ ΝΕΩΩ ΟΥΟΖ ΕΩΕ-ΤΟΜΩ ΕΤΕΩCΖΙΜΙ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤΕΧΑΡΙC ΕCΕΩΩΠΕ ΝΗΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑC ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *that one man should die,* John XI, 50.

The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ΠCΑΖ ΤΑΟΥΑΖ† ΝΕΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΖ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΞΦ†, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΝΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΟΠ ΑΝ ΖΑ ΠΝΟΜΟC. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ. ΤΩΖΩ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and ΝΑ the characteristic of the future, as, ΝΑΙΝΑ, ΝΕΙΝΑ, *I*; ΝΑΚΝΑ, ΝΕΚΝΑ, Sah. *thou, m.*; ΝΑΡΕΝΑ, ΝΕΡΕΝΑ, Sah. *thou, f.*; etc. often with ΠΕ, ΟΥΟΖ ΘΑΙ ΝΑC-ΝΑΜΟΥ ΠΕ, *and she was about to die,* Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΓΑΡ ΝΑΖΙΟΥΙ ΞΠΕΩΑΟΥΙΝ ΕΜΜΑΥ, *for*

the ship was to cast out her burden there. Acts XXI, 3. **ΝΑΡΕΤΕΝΝΑΘΗΤΟΥ ΝΗΙ ΠΕ**, *ye would have given them to me.* Galat. IV, 15. **ΝΕΥΝΑΜΙΩΕ ΠΕ ΝΘΙ ΝΑΖΥΠΕΡΗΤΗΣ**, *my servants would fight,* John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are **ΝΤΑ**, *I*; **ΝΤΕΚ**, **ΝΤ**, Sah. *thou, m.*; **ΝΤΕ**, *thou, f.*; **ΝΤΕQ**, **ΝΤΕ**, **ΝQ**, **ΝΕQ**, **ΝΤΕ**, Sah. *he*; **ΝΤΕC**, **ΝΤΕ**, **ΝC**, **ΝΤΕ**, Sah. *she*; Plur. **ΝΤΕΝ**, **ΝΤΝ**, Sah. *we*; **ΝΤΕΤΕΝ**, **ΝΤΕΤΝ**, Sah. *ye*; **ΝΤΟΥ**, **ΝΤΕ**, **ΝCΕ**, **ΝΤΕ**, Sah. *they*.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, **ΝΕΥCΩΤΜ ΜΝ ΕΤΕCΜΗ ΝCΕΝΟΙ ΑΝ**, *they heard a voice, but they understood not,* Sah. Acts IX, 7. **CΕΝΑΠΑΡΑΔΙΔΟΥ ΜΜΟQ Ε ΤΟΟΤΟΥ ΝΝ-ΡΩΜΕ ΝCΕΜΟΟΥΤQ**, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕΤΡΕQΑΛΕ ΝQΖΜΟΟC ΖΗΤΟΥΩΤQ**, *that he would ascend and sit with him.* Sah. Acts VIII, 31. **ΕΘΡΟΥΕ ΕΒΟΥΝ**, *that they went in,* Acts XIV, 1. **ΖΜ ΠΤΕΥCΩΤΜ ΕΡΟQ ΑΥΩ ΝCΕΝΑΥ ΜΜΑΕΙΝ ΕΝΕQΕΙΡΕ ΜΜΩΟΥ**, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **ΖΜ ΠΤΡΑΩΩ**, *when I cry.* Ps. IV, 3. Sah.

After the Particles **ΖΙΝΑ**, **ΩΑΝ**, **ΖΩCΤΕ**, **ΧΕ**, **ΧΕΚΑC**, **ΜΗΠΟΤΕ** etc., it is the Subjunctive; as, **ΖΙΝΑ ΝΤΕΤΕΝ ΕΜΙ**, *that ye may know.* Matt. IX, 6.

The Optative Mood.

52. This Mood has **MAP** added to the Prefixes of the second Present Tense, as, **MAPI**, *I*; **MAPEK**, *thou, m*; **MAPF**, *thou, f*; **MAPEQ**, **MAPF**, *he*; **MAPEC**, **MAPF**, *she*; Plur. **MAPEN**, **MAPI** Sah. *we*; **MAPETEN**, **MAPETN**, Sah. *ye*; **MAPOY**, **MAPF**, *they*; thus, **MAPF PAI AΦOT CENT**, *this cup pass from me*. Matt. XXVI, 39. **MAPEQNAZMEQ MAPFCTOYXOC**, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has **MALEQ**, **MALEN**, etc.

The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **COTEM**, *hear thou, hear ye*; **CMOY**, *praise thou, praise ye*; or it takes **A**, **API**, or **MA** before the root, as, **ANAY OYOC APFZ EPOTEN**, *see, and keep you*, Luke XII, 15. **NHETΩONI APHABPI EPWOY**, *heel the sick*, Matt. X, 8. **APIMNTPE ZA PAPETHOOC**, *bear witness of the evil*, John XVIII, 23. Sah. **APHMEYI AΦPH† ETACCAHI NEMOTEN**, *remember, as he spoke with you*, Luke XXIV, 6. **PAI ΔF APIMI**, *and know this*, Luke XII, 39. **AxOC**, Copt. **AxIC**, Sah. *say, say ye*; **AMOY**, *come*; **ALI**, *take*, from **EL**; **ALOK**, Zoeg. p. 520. **ALOTN**, *suffer ye her*, John XII, 7. Sah. from **AO**. **ANI**, *bring*, from **EN** etc.

The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has **E** or **N** prefixed, as, **EYKOTNCA CAHI NEMAQ**, *seeking to speak*

with him, Luke XII, 46. thus, ἀφταούοϋ ἐςμοϋ ἐρωτεν, *he sent him to bless you*, Acts III, 26. ογορ αὐὲ ἐπεσχητ ἐναρμοϋ, *and I have come down to deliver them*, Acts VII, 34. ἀφερζητς ἡζιογὶ ἐβολ, *he began to cast out*, Luke XIX, 45. ογορ ἡπε ζλι ψχεμχομ ἡερογῶ, *and no one could answer*, Matt. XXII, 46. ἀγω ἀγαρχεὶ ἡωαχε, *and began to speak*, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as ε πκοστ, πρὸς τὸ ἐνταφιάσαι με, *to my burial*, Sah. Matt. XXVI, 12. πκογωνῃ, τὸ ἐπλοτασθαί σε, Sap. 793.

ε is also, used to express the Infinitive with the verbs ερε, τρε, Sah. as, ἀρετενερετεν εερογχα ογρωμι νωτεν ἐβολ ηρεφῳτεβ, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ετρεγζαρεζ εροϋ, *to keep him, or that they should keep etc.*, Acts XII, 4. ερεκαίτοϋ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ετρεϥ† ἡογμετανεα ἡ-πῆλ, *to give repentance to Israel*, Sah. Acts V, 31. να-νογς ναν ετρενῶω ἡπι μα, ὥδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. ερε νιεθνοϋ Ϸωτεμ ἐπικαχι, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that χιν the sign of action and ερε are thus construed, ἐπχιντογϷωτεμ ἡϷων, πρὸς τὸ πείθεσθαι αὐτοῦς, Copt. ετρεγϷωτῃ ναν, *to obey us, or that they may obey us*, James III, 3. ἡεν πχιντογταϷθο, ἐν τῷ ὑποστρέφειν αὐτούς, *in their returning*, Luke II, 43.

The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, **ΑΓΤΩΒΖ ΕΓΧΩΪΜΟC**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ΉΤΟΥΛΦΕ ΕΥΧΩΪΜΟC**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΩΦΕ ΑΥΩ ΕΓΧΙΘΟC ΕΓCΜΟΥ ΕΠΝΟΥΤΕ**, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, **ΉΘΩΟΥ ΔΕ ΕΤΑΥCΩΤΕΜ ΑΥΤΩΟΥ ΉΦΤ**, *οι δε ἀκούσαντες, ἐδόξαζον τὸν κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΥCΑΙ ΔΕ ΉΝΕΥΒΑΛ ΕΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΖ ΝΗΕΘΝΑCΩΤΕΜ ΕΥΕΩΝΗ**, *and those hearing (οι ἀκούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *peritiram*, John VI, 27.

Participles are also formed by prefixing **ἐ** to the signs of the Perfect Tense, as, **ΕΑΥCΩΝCΕΝ**, *παράγγελιας*, Matt. X, 5. **ΕΑΥΤCΑΠ**, *κρίναντες*, Acts XIII, 27. **ΕΑΤΕΤΕΝΕΡCΗΤC ΙCΧΕΝ ΙΛΗΦ**, *ἀρξάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

The Potential Mood.

56. The Letter **ω**, (**εω** Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the

Future Tenses, thus: **ΝΑΥΣΟΒΝΙ ΧΕ ἈΡΗΟΥ ΣΕΝΑΩΝΟ-
ΖΕΜ ἸΠΙΧΟΙ ἘΜΑΥ**, *they took counsel whether they could
save the vessel there*, Acts XXVII, 39. **ΤΕΡΓΕΝΕΔ ΝΙΜ
ΠΕΤΝΑΕΩΤΑΥΟΣ**, *who can declare his generation*, Acts
VIII, 33. Sah. **ΝΝΑΕΩΟΥΧΑΪ ΝΖΗΤΩ**, *δεῖ σωθῆναι*, *by
which we can be saved*, Acts IV, 12. Sah. **ΕΥΧΩΝΜΟΣ
ΝΑΩ ΧΕ ΝΙΜ ΕΘΝΑΩΝΟΖΕΜ**, *saying to him, who can be
saved?* Mark X, 26.

Of the Prefix **ΩΟΥ**.

57. M. Quatremère says that **ωΟΥ**, when placed be-
fore verbs serves to indicate that a thing ought to be
done, — that it merits to be done; as **ΑΓΤΟΥΤΩΝ ΤΕΓ-
ΧΙΧ ἘΒΟΛ ἸΩΟΥΣΟΛΠΣ**, *It étendit sa main, qui eût mérité
d'être coupée.* In composition it appears to express di-
gnus, as, **ΖΩΣ ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ**,
how worthy to be loved (lovely) are thy tabernacles, Psalm
LXXXIII, 1. **ΔΑΥΙΔ ΠΙΟΥΡΟ ΠΙΩΟΥΤΑΙΩΩ**, *David the king,
very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc.
ΖΩΒ ΝΩΟΥΡΩΠΗΡΕ ΠΜΩΩ, *things worthy to be admired*,
Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **Ἰ**, with
ΑΝ, **Ν**, **Μ**, **ἸΠΕ**, **ἸΠΑΤΕ**, **ΤΠ**, **ΩΤΕΜ**, which are thus used.

The Perfect Tense Negative.

Singular.

Coptic.

NETAI AN, *I.*
 NETAK AN, *thou, m.*
 NETAPE AN, *thou, f.*
 NETAQ AN, *he.*
 NETAC AN, *she.*

Plural.

NETAN AN, *we.*
 NETAPETEN AN, *ye.*
 NETAY AN, NETA AN, *they.*

The 1st Future Tense Negative.

Singular.

Coptic.

Sahidic.

Bashmuric.

NETNA AN,	NETNA, NEINA AN,	NETNE EN, <i>I.</i>
NETXNA AN,	NETNA AN,	<i>thou, m.</i>
NETENA AN,	NETENA AN,	<i>thou, f.</i>
NETQNA AN,	NETQNA AN,	NETQNA EN, <i>he.</i>
NETCNA AN,	NETCNA AN,	<i>she.</i>

Plural.

NETENNA AN,	NETNNA AN,	<i>we.</i>
NETETENNA AN,	NETETNNA AN,	<i>ye.</i>
NETCENA AN,	NETCENA AN,	<i>they.</i>

The 2nd Future Tense Negative.

Singular.

Coptic.		Sahidic.
ḤNA,		ḤNA, <i>I.</i>
ḤNEK,		ḤNEK, <i>thou, m.</i>
ḤNE,		ḤNE, <i>thou, f.</i>
ḤNEQ, } ḤNE,		ḤNEQ, } <i>he.</i>
ḤNEC, }		ḤNEC, } <i>he and she.</i>
		<i>she.</i>

Plural.

ḤNEN,	ḤNEN, <i>we.</i>
ḤNETEN,	ḤNETN, <i>ye.</i>
ḤNOY,	ḤNEY, <i>they.</i>

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed Ḥ†CWOYḤ ḤPIPOMI AN, *I know not the man*, Mat. XXVI, 72. AYW NTNEIPE AN NTME, *and we do not the truth*, 1 John I, 8. Sah. NQCOOYḤ AN, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often add E to the Prefixes, as ENQDIAKPINE AN MPWMA, *not discerning the body*. 1 Cor. IX, 29. Sah. ENḤNAY AN EBOΛ E PPH, *not seeing the sun*, Acts XII, 11. Sah. EN†EMPON EN, *I am not worthy*, 1 Cor. XV, 9. Bash. ENCEAPICKE EN ḤΦ†, *they please not God*. 1 Thes. II, 15. Bashmuric.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, *ΝΑΧΟΥΝΟΥ ΑΝ ΜΠΙΟΥΑΙ ΠΟΥΑΙ ΜΜΟΝ*, *he is not far from each one of us*, Acts XVII, 27. *ΝΕΚΩΩΤ ΓΑΡ ΑΝ ΕΞΟ ΠΡΩΜΕ*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ΗΠΕΤΕ ΝΕΚΡΙΝΕ ΗΜΟQ ΑΝ*, *who condemneth not himself*, Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *ΝΕΤΑΙ ΓΑΡ ΑΝ ΕΘΑΞΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ΜΦΡΩΜΗ ΝΕΤΑQΙ ΑΝ*, *for the son of man hath not come*, Mark X, 45.

The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, *ΝQΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝQ ΑΝ Ε ΟΕΙΚ ΗΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ ΤΜΕΤΟΥΡΟ ΝΤΕ ΦΤ ΝΑΙ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ΝCΕΝΑΒΟΛQ ΕΒΟΛ ΑΝ*, *which shall not be thrown down*. Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the *ΑΝ*, as *ΠΑΝΑΙ ΔΕ ΗΝΑΟΛQ ΕΒΟΛ ΖΑΡΟQ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ΕΒΟΛ ΝΒΗΤΟΥ ΝΝΕQΛΟQΛΕQ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ΝΝΕΤΕΝΦΟQ ΕΜΕΩΤ ΝΙΒΑΚΙ ΝΤΕ ΠΙCΛ*, *ye shall not have gone over*

the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles **ⲭⲉ**, **ⲭⲉⲕⲁⲥ**, **ⲓⲡⲱⲥ**, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written **Ⲉ** instead of **Ⲛ**.

The Negative Prefix **ⲙ**.

64. The following form of this Prefix is only found in the Sahidic and Bashmuric Dialects. viz.

The Present Tense.

Singular.

Sahidic.

ⲙⲉⲓ, *I*.

ⲙⲉⲕ, *thou, m.*

ⲙⲉⲣⲉ, *thou, f.*

ⲙⲉⲕ ,	}	<i>he.</i>
ⲙⲉⲕ ,		<i>she.</i>
		ⲙⲉⲣⲉ , <i>he and she.</i>
		<i>she.</i>

Plural.

ⲙⲉⲩ, **ⲙⲉⲣⲉ**, *they.*

The Imperfect Tense.

Ⲛⲉⲙⲉⲕ, *he.*

The Perfect Tense.

ⲙⲁⲕ, *thou, m.*

ⲙⲁⲕ, *he.*

Ⲉ is found prefixed to this form as the sign of the Participle, as **Ⲉⲙⲉⲕ**, **Ⲉⲙⲉⲕ**, **Ⲉⲙⲉⲩ**, &c.

The Negative Prefix **ἸΠΕ**.

The Present Tense.

Singular.		Plural.	
Coptic.		Coptic.	
ἸΠΑΙ, <i>I.</i>		ἸΠΑΝ, <i>we.</i>	
ἸΠΑΚ, <i>thou, m.</i>		ἸΠΑΤΕΤΕΝ, <i>ye.</i>	
ἸΠΑΡΕ, <i>thou, f.</i>		ἸΠΑΥ, ἸΠΑΡΕ, <i>they.</i>	
ἸΠΑQ, } <i>he.</i>	ἸΠΑΡΕ, <i>he and she.</i>		
ἸΠΑΣ, } <i>she.</i>			

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ἸΠΙ,	ἸΠΕΙ, ἸΠΙ,	<i>I.</i>
ἸΠΕΚ,	ἸΠΕΚ,	ΕΜΠΕΚ, <i>thou, m.</i>
ἸΠΕ,	ἸΠΕ,	<i>thou, f.</i>
ἸΠΕQ,	ἸΠΕQ, { ἸΠΕ, <i>he.</i>	ΕΜΠΕQ, <i>he.</i>
ἸΠΕC,	ἸΠΕC, { and <i>she.</i>	ΕΜΠΕC, <i>she.</i>

Plural.

ἸΠΕΝ,	ἸΠΝ, ἸΠΕΝ,	<i>we.</i>
ἸΠΕΤΕΝ,	ἸΠΕΤΝ,	<i>ye.</i>
ἸΠΟΥ,	ἸΠΟΥ, ἸΠΕ,	ΕΜΠΟΥ, <i>they.</i>

ε before the π is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ΕΤΕΜΠΙ, *I.*ΕΤΕΜΠЕК, *thou, m.*ΕΤΕΜΠΕ, *thou, f.*

ΕΤΕΜΠΕϞ,	}	ΕΤΕΜΠΕ,	<i>he.</i>
ΕΤΕΜΠΕC,			<i>he and she.</i>
			<i>she.</i>

Plural.

ΕΤΕΜΠΕΝ, *we.*ΕΤΕΜΠΕΤΕΝ, *ye.*ΕΤΕΜΠΟΥ, *they.*

These Prefixes in Coptic correspond with ΝΤΕΡΙΤΑ in Sahidic.

The Negative Prefix ΜΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΠΑ†, *I.*

ΜΠΑΤЕК,

ПАТК, *thou, m.*

ΜΠΑΤΕ,

ПАТЕ, *thou, f.*

ΜΠΑΤΕϞ,	}	ΜΠΑΤΕ.
ΜΠΑΤΕC,		

ПАТϞ,	}	ПАТЕ,	<i>he.</i>
ПАТC,			<i>he & she.</i>
			<i>she.</i>

Plural.

Coptic.	Sahidic.
ἸΠΑΤΕΝ,	ἸΠΑΤḢ, <i>we.</i>
ἸΠΑΤΕΤΕΝ,	ἸΠΑΤΕΤḢ, <i>ye.</i>
ἸΠΑΤΟΥ, ἸΠΑΤΕ,	ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
NE ἸΠΑ† ΠΕ,	NE ἸΠΑ† ΠΕ, <i>I.</i>
NE ἸΠΑΤΕΚ ΠΕ,	NE ἸΠΑΤḲ ΠΕ, <i>thou, m.</i>
NE ἸΠΑΤΕ ΠΕ,	NE ἸΠΑΤΕ ΠΕ, <i>thou, f.</i>
NE ἸΠΑΤΕῒ ΠΕ,	NE ἸΠΑΤῒ ΠΕ, <i>he.</i>
NE ἸΠΑΤΕC ΠΕ,	NE ἸΠΑΤC ΠΕ, <i>she.</i>
&c. &c.	

The Negative Prefixes ΩΤΕМ Copt. and ТМ Sah.

Singular.

Coptic.	Sahidic.
ἸТАΩΤΕМ,	NTATМ, <i>I.</i>
ἸТЕΚΩΤΕМ,	NTТМ, <i>thou, m.</i>
ἸТЕΩΤΕМ,	NTETМ, <i>thou, f.</i>
ἸТЕῒΩΤΕМ,	NTῒТМ,
ἸТЕCΩΤΕМ,	NTCTМ,
$\left. \begin{array}{l} \text{ἸТЕῒΩΤΕМ,} \\ \text{ἸТЕCΩΤΕМ,} \end{array} \right\} \text{ἸТЕΩΤΕМ,}$	
	$\left. \begin{array}{l} \text{NTῒТМ,} \\ \text{NTCTМ,} \end{array} \right\} \text{NTETМ,}$
	<i>he.</i>
	<i>he & she.</i>
	<i>she.</i>

Plural.

ἸTENΩΤΕМ,	NTNTМ, <i>we.</i>
ἸTETENΩΤΕМ,	NTETNTМ, <i>ye.</i>
ἸTOYΩΤΕМ, ἸCEΩΤΕМ,	NCETМ, <i>they.</i>

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ΝΤΕΡΕΙΤΜ, *I.*ΝΤΕΡΕΚΤΜ, *thou, m.*ΝΤΕΡΕΤΜ, *thou, f.*ΝΤΕΡΕQTΜ, *he.*ΝΤΕΡΕCΤΜ, *she.*

Plural.

ΝΤΕΡΟΥΤΜ, *they.*

Conditional.

Singular.

Coptic.

Sahidic.

Bashmurić.

ΑΙΩΤΕΜ,

ΕΙΤΜ,

I.

ΑΚΩΤΕΜ,

ΕΚΤΜ,

thou, m.

ΑΡΕΩΤΕΜ,

ΕΡΕΤΜ,

thou, f.

ΑQΩΤΕΜ,

ΕQTΜ,

he.

ΑCΩΤΕΜ,

{	ΑΡΕΩΤΕΜ,	{	ΕQTΜ,	{	ΕΡΕΤΜ,	ΑΛΕΩΤΕΜ,	<i>he & she.</i>
			ΕCΤΜ,				

she.

Plural.

ΑΝΩΤΕΜ,

ΕΝΤΜ,

we.

ΑΡΕΤΕΝΩΤΕΜ,

ΕΤΕΤΝΤΜ,

ye.

ΑΥΩΤΕΜ,

ΕΥΤΜ,

they.

Another particle with this Prefix in the Sahidic is
 ΩΑΝ, *if*, as ΕΙΩΑΝΤΜ, ΕΚΩΑΝΤΜ, etc.

The Imperative.

Coptic.	Sahidic.	Bashmurić.
ἰπερ,	ἰπῤ,	ἰπελ,
ἰπενῶρε,	ἰπῤτρε,	ἰπελτρε.

These take the Pronoun Suffixes, as ἰπενῶρι, for which see the auxiliary verb ῶρε, Coptic. τρε, Sahidic which are below.

The Infinitive.

Coptic.	Sahidic.	Bashmurić.
ἔῶτεμ,	εῤῃ,	εῶτῃ,
and	and	
ἔῶτεμῶρε,	εῤῃτρε,	
ἔῶτεμῶρε,	εῤῃετρε.	

These like the above take the Pronoun Suffixes to the verb ῶρε, Coptic and τρε, Sahidic.

The Auxiliary verb ῶρε, τρε, Sah. to be, to do.

Singular.

Coptic.	Sahidic.	Bashmurić.
ῶρι,	τῤῃ,	<i>I.</i>
ῶρεκ,	τρεκ,	<i>thou, m.</i>
ῶρε,	τρε,	<i>thou, f.</i>
ῶρεϙ, } ῶρε,	τρεϙ, }	<i>he.</i>
ῶρεс, }	τρεс, }	<i>he and she.</i>
		<i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
ῶρεν,	τρεн,	<i>we.</i>
ῶρεтетен, ῶρεтен,	τρεтетн, τρεтн,	<i>ye.</i>
ῶροϙ, ῶρε,	τρεϙ, τρε,	<i>троϙ, they.</i>

65. The Auxiliary is thus used $\text{NH } \Delta\text{E } \epsilon\tau\alpha\gamma\acute{\epsilon}\rho\iota\text{-}\chi\omega\text{NT}$, and *have made me angry*, or *have provoked me*. Num. XV, 23. $\alpha\gamma\acute{\epsilon}\rho\omicron \dot{\iota}\mu\omicron\varsigma \epsilon\chi\phi\epsilon \text{ } \nu\omega\iota\kappa$, *causeth her to commit adultery*. Matt. XIX, 9. $\alpha\gamma\tau\tau\epsilon \pi\chi\omicron\iota \alpha\varsigma\alpha\iota$, *they made the vessel that it should be lightened*, or *they lightened the vessel*. Acts XXVII, 38. Sahidic. $\dagger\text{NATP}\epsilon\tau\epsilon\tau\text{N-}\rho\text{PM}\epsilon\epsilon\gamma\epsilon \text{ } \text{NNEQZBH}\gamma\epsilon$, *I will cause that you remember his works*, *I will remind you of his works*, 1 John 10. Sah. $\text{M}\text{N}\text{N}\text{CA } \tau\text{PAB}\omega\kappa$, *after my departure*. Acts XX, 29. Sahidic. $\text{P}\overline{\text{C}} \text{ } \phi\eta\epsilon\tau\acute{\epsilon}\rho\omicron \dot{\iota}\text{N}\alpha\iota$, *the Lord who doeth these things*, Acts XV, 17. $\epsilon\theta\rho\omicron\gamma\text{NAY } \epsilon\rho\omega\omicron\gamma \dot{\iota}\chi\epsilon \text{ } \text{NIP}\omega\text{MI}$, *that men may see them*, Matt. XXIII, 5. $\epsilon\theta\rho\epsilon\tau\epsilon\text{N}\omega\omega \epsilon\tau\alpha\iota \epsilon\pi\text{ICTO}\lambda\text{N}$, *that ye read this epistle*, 1 Thes. V, 26.

66. $\theta\rho\epsilon$ and $\tau\tau\epsilon$ are signs of the Subjunctive with ϵ , or some sign of the Subjunctive before them, as $\epsilon\theta\rho\epsilon\kappa\alpha\iota\tau\omicron\gamma$, *that thou mayest do them*, or *to do them*. Acts XXII, 10. $\epsilon\theta\rho\epsilon\gamma\omega\pi\text{I } \dot{\iota}\omega\tau \dot{\iota}\omicron\gamma\mu\text{N}\omega \dot{\iota}\epsilon\theta\text{-}\text{NOC}$, *that he might be the father of many nations*, Rom. IV, 18. $\epsilon\theta\rho\omicron\gamma\varsigma\alpha\chi\text{I } \text{N}\alpha\gamma\text{P}\alpha\kappa$, *that they might speak before thee*, Acts XXIII, 30. $\gamma\alpha\text{P}\text{C } \text{ON } \epsilon\tau\text{P}\alpha\text{NAY } \epsilon\tau\kappa\epsilon\gamma\text{-}\rho\omega\text{MI}$, *it is necessary also that I should see Rome*. Acts XIX, 21. Sah. $\text{N}\alpha\text{N}\omicron\gamma\text{C } \text{N}\alpha\text{N } \epsilon\tau\text{P}\epsilon\text{N}\delta\omega \text{ } \text{P}\alpha\text{I } \text{M}\alpha$, *it is good for us that we should remain here*, or *to remain here*. Mark IX, 5. Sah. $\epsilon\theta\rho\epsilon \text{ } \text{NIE}\theta\text{NOC } \varsigma\omega\text{TEM } \epsilon\pi\text{IC}\alpha\chi\text{I}$, *that the gentiles should hear the word*, Acts XV, 7. $\epsilon\tau\text{P}\tau\text{P}\epsilon\gamma\text{-}\text{BOK } \epsilon\gamma\omicron\gamma\text{N}$, *that he would not go in*, Acts XIX, 31. Sah. $\text{P}\text{N}\text{N}\text{CA } \tau\tau\epsilon \text{ } \text{P}\epsilon\omega\tau\omicron\tau\text{P } \lambda\omicron$, *after the tumult ceased*, Acts XX, 1. Sah. $\epsilon\tau\text{P}\epsilon\gamma\gamma\alpha\text{P}\epsilon\gamma \epsilon\rho\omicron\gamma$, *to keep him*, or *that they should keep him*. Acts XII, 4. Sah.

It will be seen that **ερε** and **ετρε** with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

The Auxiliary Verb ερ, ῑ, Sah. ελ, Bash. to be, to do.

67. When the verb **ερ, ῑ** or **ελ**, is joined to a noun, it is a verb, as **ογωῖνι**, *light*; **ερωγωῖνι**, *to enlighten or to make light*; **μεερε**, *a witness*; **ερμεερε**, *to bear witness*.

ερ is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερασπαζεσε ἱμοϑ**, *they saluted him*, Mark IX, 15. **εγερζελπιε επεϑραν**, *they shall hope in his name*, Mat. XII, 21. — But **ῑ** in Sah. is very seldom prefixed to words derived from the Greek.

†, *to give*, is also an auxiliary, and is joined to **ωϑ**, Copt. **εϑϑϑ**, Sah. **εαϑ**, Bash. *glory*. **†ωϑϑ**, **†εϑϑϑ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **ταατ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *to give the hand, to help*. **ἱκαε**, *sorrow, grief*. **†ἱκαε**, *to give sorrow, to afflict*.

Of Irregular and defective Verbs.

68. Of the verb **πε**, *to be*, which is generally accompanied with a personal Pronoun, as **ανοκ πε**, *I am*. Psalm XLIX, 7. **ντοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἱεϑ πε**, *he is*, John XIII, 26. **ανον πε**, *we are*, 1. John III, 1. Sah. **ντωτν πε**, *ye are*, Matt. V, 14. Sahidic.

ΖΑΝΚΟΥΧΙ ΠΕ, *few are*, Mat. XXII, 14. ΝΑΙ ΠΕ, *these are*, John XX, 18. ΤΕ is construed with feminine nouns in the same way, as ΤΑΠΑΖ ΤΕ, John VI, 55.

The Present Tense.

Singular.

Masc.	Fem.
ΠΕ, <i>I am</i> , m.	ΤΕ, <i>I am</i> , f.
ΠΕ, <i>thou art</i> , f.	ΤΕ, <i>thou art</i> , f.
ΠΕ, <i>he or it is</i> .	ΤΕ, <i>she or it is</i> .

Plural.

ΝΕ,	} <i>are</i> .
ΠΕ,	
ΤΕ,	

The Imperfect Tense.

Sing. and Plural.

ΝΕ ΠΕ, <i>was or were</i> , m.
ΝΕ ΤΕ, <i>was or were</i> , f.
ΝΕΥ, <i>were</i> .

The Irregular Verb ΧΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΧΑ, Bash. to say.

The Present Tense.

Singular.

Coptic.

†ΧΩ ÌΜΟC,	} <i>I say</i> .
†ΧΟC,	
ΚΧΩ ÌΜΟC,	<i>thou sayest</i> , m.
ΕΡΧΩ ÌΜΟC,	} ΕΡΕΧΩ ÌΜΟC, <i>he or she says</i> .
ΧΩ ÌΜΟC,	
ΕCΧΩ ÌΜΟC,	<i>she says</i> .

Singular.

Sahidic.

†XOOC, *I say.*

FKXΩ, *thou sayest, m.*

XΩ MOC, } *he says.*
 QXΩ MOC, } EPFXΩ MOC, *he or she says.*

ECXΩ MOC, *she says.*

Plural.

Coptic and Sahidic.

TENXΩ MOC, *we say.*

TETENXΩ & TETNXΩ MOC, *ye say.*

EYXΩ MOC, } *they say.*
 CFXΩ MOC, }

The Imperfect Tense.

Singular.

Coptic.

NAIXΩ MOC,

NAQXΩ MOC,

Sahidic.

NEIXΩ MOC, *I did say.*

NEQXΩ MOC, *he did say.*

Plural.

NAYXΩ MOC,

NEYXΩ MOC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΔIXΩTOY,

AKXOC,

AQXOC,

ACXOC,

Sahidic.

ΠEXAI, *I have said.*

ΔIXOTOY, } *thou, m.*
 AKXOOC, }

AQXE, *he.*

AQXOC, } AQXAC, *he.*

AQXOOC, } AXOOC, *he or she.*

ACXOOC, *he and she.*

Plural.

Coptic.		Sahidic.
ΑΡΕΤΕΝΧΩ	ἑμός, <i>ye.</i>	
ΠΕΧΩΟΥ	ἑμός, <i>they.</i>	ΑΥΧΟΥC, <i>they.</i>
ΑΥΧΟC,		

The Future Tense.

Singular.

Coptic.		Sahidic.
ΕΚΕΧΟC,		ΕΚΕΧΟΥC, <i>thou shalt, etc.</i>
ΕΦΝΑΧΟC,		ΦΝΑΧΟΥC, { <i>he.</i>
		ΕΦΝΑΧΟΥΟΥ, }

Plural.

ΤΕΝΝΑΧΕ,	<i>we.</i>	ΤΕΝΑΧΟC,	<i>we.</i>
ΕΥΕΧΩΟΥ,	<i>they.</i>	ΕΦΝΑΧΟΥΟΥ,	<i>they.</i>

The Imperative Mood.

Coptic.		Sahidic.
ΑΧΟC,		ΑΧΙC, <i>say.</i>

The Infinitive.

Coptic.		Sahidic.
ΑΧΟΥ,		ΑΧΙC, <i>to say.</i>

The Perfect Tense.

Singular.

Coptic.		Sahidic.		Bashmurić.
ΠΕΧΗ,		ΠΕΧΑ,	ΠΕΧΗ,	<i>I said.</i>
ΠΕΧΑΚ,		ΠΕΧΑΚ,		<i>thou, m.</i>
ΠΕΧΑΦ, {	ΠΕΧΕ,	ΠΕΧΑΦ, {	ΠΕΧΕ,	ΠΕΧΕΦ, <i>he.</i>
ΠΕΧΑC, }		ΠΕΧΑC, }	<i>he and she.</i>	ΠΕΧΕC, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
ΠΕΧΑΝ,		<i>we.</i>
ΠΕΧΩΤΕΝ,		<i>ye.</i>
ΠΕΧΑΥ, ΠΕΧΕ, ΠΕΧΑΥ, ΠΕΧΕ,		ΠΕΧΕΥ, <i>they.</i>

69. ΟΥΟΝ, and ΟΥΝ, Sah. ΟΥΑΝ, Bash. are used for the verb *to have* or *to be*, and ΜΜΟΝ, ΜΜ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΑΥ, which is very often added.

Singular.

Coptic.	Sahidic.
ΟΥΟΝΤΗΙ, ΟΥΟΝ†,	ΟΥΝΤΑΙ, ΟΥΝ†, <i>I.</i>
ΟΥΟΝΤΑΚ, ΟΥΟΝΤΕΚ,	ΟΥΝΤΑΚ, ΟΥΝΤΚ, <i>thou, m.</i>
ΟΥΟΝΤΕ,	ΟΥΝΤΕ, <i>thou, f.</i>
ΟΥΟΝΤΑQ, ΟΥΟΝΤΕQ,	ΟΥΝΤΑQ, ΟΥΝΤQ, <i>he.</i>
ΟΥΟΝΤΑC, ΟΥΑΝΤΕC,	ΟΥΝΤΑC, ΟΥΝΤΕ, <i>she.</i>

Plural.

ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,	ΟΥΝΤΑΝ, <i>we.</i>
ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ,	ΟΥΝΤΕΤΝ, ΟΥΝΤΗΤΝ, <i>ye.</i>
ΟΥΟΝΤΟΥ, ΟΥΟΝΤΩΟΥ,	ΟΥΝΤΑΥ, ΟΥΝΤΕΥ, <i>they.</i>

Singular.

Bashmurić.
ΟΥΑΝΤΗΙ, <i>I.</i>
ΟΥΑΝΤΗQ, ΟΥΑΝΤΕQ, <i>he.</i>
ΟΥΑΝΤΗC, <i>she.</i>

Plural.

ΟΥΑΝΤΗΝ, <i>we.</i>
ΟΥΑΝΤΗΟΥ, <i>they.</i>

The Participle is formed by adding **ⲉ**, as **ⲉⲟⲩⲟⲛⲧⲉⲕ**, *thou having*. The above are also written **ⲟⲩⲟⲛⲛⲧⲏⲥ**, **ⲟⲩⲟⲛⲛⲧⲁⲕ**, **ⲟⲩⲟⲛⲛⲧⲁⲩ**, etc.

The Negative *not to have*, is thus expressed, and generally with **ⲡⲙⲁⲩ**.

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲛⲙⲟⲛⲧⲏ, ⲛⲙⲟⲛⲧ,	ⲡⲙⲛⲧ, ⲙⲛⲧ,	MENTHI, <i>I</i> .
ⲛⲙⲟⲛⲧⲉⲕ,	ⲡⲙⲛⲧⲕ, ⲙⲛⲧⲕ,	<i>thou, m.</i>
ⲛⲙⲟⲛⲧⲉ,	ⲙⲛⲧⲉ,	<i>thou, f.</i>
ⲛⲙⲟⲛⲧⲉⲩ, ⲛⲙⲟⲛⲧⲁⲩ,	ⲡⲙⲛⲧⲁⲩ, ⲙⲛⲧⲩ,	MENTHIⲩ, <i>he.</i>
ⲛⲙⲟⲛⲧⲉⲕ, ⲛⲙⲟⲛⲧⲁⲕ, ⲛⲙⲛⲧⲁⲕ, ⲙⲛⲧⲉ,		<i>she,</i>

Plural.

ⲛⲙⲟⲛⲧⲉⲛ, ⲛⲙⲟⲛⲧⲁⲛ, ⲙⲛⲧⲁⲛ,	MENTHN, <i>we.</i>
ⲛⲙⲟⲛⲧⲉⲧⲉⲛ, ⲛⲙⲟⲛⲧⲟⲧⲉⲛ, ⲙⲛⲧⲏⲧⲏ,	<i>ye.</i>
ⲛⲙⲟⲛⲧⲟⲩ, ⲛⲙⲟⲛⲧⲟⲩⲩ, ⲙⲛⲧⲁⲩ, ⲙⲛⲧⲟⲩ, ⲙⲛⲧⲉⲩ,	<i>they.</i>

The Imperfect Tense.

Coptic.	Sahidic.
ⲛⲉ ⲛⲙⲟⲛⲧⲉⲩ ⲡⲉ, <i>he.</i>	ⲛⲉ ⲙⲛⲧⲕ, <i>thou, m.</i>
ⲛⲉ ⲛⲙⲟⲛⲧⲟⲩ ⲡⲉ, <i>they.</i>	ⲛⲉ ⲙⲛⲧⲩ, <i>he.</i>
	ⲛⲉ ⲙⲛⲧⲉ, <i>she.</i>

These are sometimes written **ⲛⲙⲟⲛ ⲛⲧ** or **ⲛⲧⲏ**, **ⲛⲙⲟⲛⲛⲧⲁⲛ**, **ⲛⲙⲟⲛⲛⲧⲟⲧⲉⲛ**, etc.

Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as *κω*, *to put*, *κη*, *to be put*, Sah. *μογρ*, *to bind*, *μηρ*, *to be bound*, *αζ*, *to write*, *αη*, *to be written*, Sah. *τωζ*, *to mix*, *τηζ*, *to be mixed*, Sah. *ωωq*, *to lay waste*, *ωηq*, *to be laid waste*, Sah.

Verbs active ending in *ο* and in the passive in *ηογτ*, Copt. and in *ηγ* in Sah. as *ταλο*, *to put on*, *ταληογτ*, Copt. *ταληγ*, Sah. *to be put on*, etc.

71. The Participles are formed by adding *ετ*, as *εττακηογτ*, from *τακο*, and *εττακτηογτ*, from *τακτο*; and sometimes by suffixing *τ* also to the end as *ετ-εζογορτ*; from *εζογρ*, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic.

Sahidic.

ι or τ,

ι or τ, *me*.

κ,

κ or γ, *thee*, m.

†, ι,

τε or ε, *thee*, f.

q,

q, *him*.

c,

c, *her*.

Plural.

η, τεν,

η, τῆν, *us*.

τεν,

τῆν, *you*.

ογ,

ογ, *them*.

The first Person singular.

72. The **ι** is suffixed to verbs ending in **ο**, as **ΜΑ-ΤΟΥΧΟΙ**, *deliver me*, Ps. CXXXIX, 1. **ΖΑ ΦΗΕΤΑΓΤΑΟΥΟΙ**, *to him that sent me*, John VII, 33. The **τ** is suffixed to other verbs as, **ΟΥΟΣ ΤΕΤΕΝΝΑΣΕΜΤ ΑΝ**, *and ye shall not find me*, John VII, 36. **ΕΚΕΝΑΖΜΕΤ**, *thou shalt save me*, Ps. XLII, 1.

The second Person singular.

73. **ΠΕΞΕ ΙΗΘ ΝΑΦ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΠΚΑΔΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΝΓ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **ΕΓ-ΧΩΜΜΟC ΧΕ ΤΩΟΥΝΓ**, *saying arise*, Acts X, 26. Sabidic. **ΟΥΟΣ CΕΝΑQΙ† ΕΒΟΛ**, Copt. **ΑΓΩ CΕΝΑQΙΤΕ ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΖ† ΠΕΤΑQΝΑΖΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **†ΑΛΟΥ ΤΩΟΥΝΙ**, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. **ΑΛΛΑ ΝΑΖΜΕΝ ΕΒΟΛΖΑ ΠΙΠΕΤΖΩΟΥ**, *but deliver us from evil*, Mat. VI, 13. **QΝΑΤΑΜΟΝ ΕΖΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΑΚΦΑΣΤΕΝ ΙΦΡΗ† ΙΠΙΖΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΞΕ Α ΠΝΟΥΤΕ ΜΕΝΡΕΤΝ**, *if God hath loved us*, 1. John IV, 11. Sahidi c.

The second Person plural.

75. ΕΓΕΤΑΜΩΤΕΝ, *he shall make known unto you*, John XVI, 13. ΑΓΜΕΡΙΤΝ, *hath loved us*, Rom VIII. 37. Sahidic.

The third Person plural.

76. ΑΓΤΑΜΩΟΥ ΕΝΕΓΧΙΧ, *he showed them his hands*, John XX, 20. ΕΒΟΘΒΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΧΕΚΑΣ ΕΓΕΧΙΤΟΥ ΕΥΜΗΡ, *that he might lead them bound*, Acts IX, 21. Sah.

Of Adverbs.

77. A few adverbs are formed from nouns by prefixing the letter ε to them, with the article, as ΕΖΟΥ, *a day*, Sah. ΕΠΖΟΥ, *daily*, ΕΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus **ΒΕΝ ΟΥ-** **ΩΟΥΤΕΝ**, *ὀρθῶς, rightly*, Luke XX, 21. **ΒΕΝ ΟΥΜΕΘΜΗ**, *truly*, Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

Of the Conjunction ΧΕ.

78. The conjunction **ΧΕ** frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΣ ΑΓΝΑΥ ΕΠΟΥ-
ΩΙΝΙ ΧΕ ΝΑΝΕΓ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ ΤΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΝΟΥΙ, *for theirs is the kingdom of heaven*, Mat. V, 3.



It is often united with prepositions, as **ΕΘΒΕ ΧΕ, ΕΒΗΛ ΧΕ, ΕΦΜΑ ΧΕ**, etc.

Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as **ΕΒΟΥΝ Ε, ΕΖΟΥΝ Ε**, Sah. *in*; **ΕΒΡΗΙ ΕΧΕΝ**, *above*; **ΕΒΟΛΒΕΝ, ΕΒΟΛ ΖΝ**, Sah. *out of*; **ΝΒΡΗΙ ΗΕΝ**, *in*; **СА ПЕЧТ, ЗІ ПЕЧТ**, and **Ε ΠΕЧТ**, *beneath, under*. The Preposition **Ε** is frequently found united with others: as **ΕΒΟΥΝΕ**, *in, into*; **ΕΖΡΗΙ Ε**, *to, towards*; **ΩΑ ΕΖΡΗΙ Ε**, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as **ΖΑΡΟ**, *to*; **ΖΑΡΟΙ**, *to me*; from **ΖΑ**, *to* and **ΡΟ**, *the mouth*; **ΕΖΡΑ**, *to, before*; from **Ε** *to*, and **ΖΡΑ**, *the face*; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as **ΩΕ ΕΠΩΩΙ**, *to ascend*; from **ΩΕ**, *to go*, and **ΕΠΩΩΙ**, *above*; **ΙΕΠΕЧТ**, *to descend*; from **Ι** *to go*, and **ΕΠΕЧТ**, *beneath*; **ΩΕ ΕΒΟΥΝ**, *to enter*; from **ΩΕ**, *to go*, and **ΕΒΟΥΝ**, *in*.

4) The preposition **ΕΒΟΛ**, very often occurs in connection with verbs; as **QI ΕΒΟΛ**, *to bear, to carry out*; **ΧΑ ΕΒΟΛ**, *to remit*; **COP ΕΒΟΛ**, *to disperse*; **δωρп ΕΒΟΛ**, *to reveal, &c.*

5) The Preposition **ΕΒΟΛ** is used with nouns in the same way, as **ΩΗΛ ΕΒΟΛ**, *a paralytic*; **ΧΟΥΩΤ ΕΒΟΛ**, *expectation*; **χωρ ΕΒΟΛ**, *a dispersion*; **ΒΩΛ ΕΒΟΛ**, *a dissolu-*

tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ΑΤΩΝΕ**, Copt. *without*, **ΑΤΩΝΟΥΙ**, *without me*, **ΑΤΩΝΟΥΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤQ**, Copt. **ΕΤΒΗΗΤQ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡΝ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me, &c.*

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmurić.

Coptic.	Sahidic.
ΑΤΩΝΕ , <i>without</i> .	ΑΔΝ , <i>without</i> .
ΕΒΟΛ , <i>from, out of</i> .	ΕΒΟΛ , <i>from, out of</i> .
ΕΒΟΛΒΕΝ , <i>from, out of</i> .	ΕΒΟΛΖΜ , {
ΕΒΟΛΟΥΤΕ , <i>before</i> .	ΕΒΟΛΖΝ , { <i>from, out of</i> .
ΕΒΟΛΖΑ , <i>from</i> .	ΕΒΟΛΖΙΤΜ , {
ΕΒΟΛΖΙΤΕΝ , <i>from, out of</i> .	ΕΒΟΛΖΙΤΝ , { <i>of, from</i> .
ΕΒΟΛΖΙΤΟΤ , <i>from</i> .	ΕΒΟΛΖΙΤΟΟΤ , <i>from</i> .
ΕΒΟΛΖΙΩΤ , <i>from</i> .	ΕΒΟΛΖΙΣΜ , {
ΕΒΟΛΖΙΧΕΝ , <i>of, from</i> .	ΕΒΟΛΖΙΣΝ , { <i>of, from</i> .
ΕΜΗΡ , <i>beyond, over</i> .	ΕΥ , <i>in, to</i> .
ΕΠΕCΗΤ , <i>beneath, under</i> .	ΕΖΟΥΝ , <i>in, within</i> .
ΕCΚΕΝ , <i>by, near</i> .	ΕΖΡΑΙ , <i>in, to</i> .
ΕΥ , <i>in, to</i> .	ΕΖΡΑΙ ΕΧΜ , <i>to</i> .
ΕΒΟΥΝ , <i>in, within</i> .	ΕΖΡΑΙ ΖΜ , <i>of, from</i> .

Coptic.	Sahidic.
ἐβρη, <i>in, to.</i>	ΜΝΝCA, <i>after.</i>
ἐβρη, } ἐβρη, } <i>ΕΧΕΝ, in, above, upon.</i>	ΜΠΜΤΟ, } ΜΠΜΤΟ ΕΒΟΛ, } <i>before.</i>
ἐβρη εα, <i>upon.</i>	ΜΠΚΩΤΕ, <i>about.</i>
ἐχεν, <i>upon, above.</i>	ΝΑΖΡΜ, } ΝΑΖΡΝ, } <i>to.</i>
ιχω, <i>above.</i>	ΝΜ, <i>with.</i>
ιχεν, <i>from.</i>	ΝΖΟΥΝ, } CAΖΟΥΝ, } <i>within.</i>
ΜΕΝΕΝCA, <i>after.</i>	ΝΖΗΤ, <i>in.</i>
ΜΠΕΜΘΟ, <i>before.</i>	ΠΑΖΟΥ, <i>behind.</i>
ΝΑΖΡΑ, <i>before.</i>	εαρο, <i>of, from.</i>
ΝΕΜ, <i>with.</i>	εατΜ, } εατΝ, } <i>night to.</i>
ΝΟΥΕΩΕΝ, <i>without.</i>	εαθΗ, } εατζΗ, } <i>before.</i>
ΝCA, <i>after.</i>	εΜ, } εΝ, } <i>in.</i>
ΝΤΕΝ, <i>from.</i>	εΙΡΝ, <i>before.</i>
ΝβΗΤ, <i>in.</i>	εΙΤΜ, } εΙΤΝ, } <i>from.</i>
ΝβοϋΝ, <i>within.</i>	εΙΧΜ, <i>on, in.</i>
Νβρη, <i>in.</i>	
ΟΥΒΕ, <i>against.</i>	
ΟΥΤΕ, <i>between.</i>	
ΦΑΖΟΥ, <i>after, behind.</i>	
ωΑ, <i>to.</i>	
βα, <i>towards.</i>	
βαθοϋο, <i>nigh to.</i>	
βαρΑΤ, <i>under.</i>	
βαρο, <i>of, from.</i>	
βατεΝ, <i>nigh to.</i>	
βατοТ, <i>nigh to, to.</i>	
βατζΗ, <i>before.</i>	

Coptic.

ḲΑΧΕΝ, {
ḲΑΧΩ, } *before.*

ḲΕΝ, *in.*

ḲΕΝΤ, *near to.*

ḲΑ, *to.*

ḲΙ, *upon, in.*

ḲΙΜΗΡ, *beyond.*

ḲΙΡΕΝ, *before.*

ḲΙΤΕΝ, *by, from.*

ḲΙΩΤ, *from, of.*

ḲΙΧΕΝ, *upon, in.*

ḲΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction οΥΟΖ, *and*, is frequently omitted in composition, as οΥΟΖ ΑΥΟΥΩΜ ΤΗΡΟΥ ΑΥCΙ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. οΥΟΖ ΙC ḲΑΝΑΓΓΕΛΟC ΑΥΙ ΑΥΩΕΜΩΙ ḲΜΟϞ, *and behold angels came, (and) ministered to him,* Mat. IV, 11. Copt.

9) The Conjunction ΚΕ, *and, also*, is placed between the article and the noun; as ḲΤΕΝḲΙΟΥΙ ḲΠΟΥ ΚΕ ΝΑΖ-ΒΕϞ ḲΒΟΛ ḲΙΧΩΝ, *that we may cast away also their yoke from us.* Ps. II, 2. ḲΠΙ ΚΕ ΙΩΤ ḲΤΑϞΤΑΟΥϞ, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ΙC, or ḲΗΠΠΕ ΙC, Copt. ḲΗΗΤΕ ΙC, Sah. *behold!* οΥΟΙ, *alas!* *noe to;* and ὦ, *oh!*

CHAP. VIII.

Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy, whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as ρη, *the sun*; φε, *heaven*; χω, *the lead*; βρε, *food*; &c.

84. Compound words are formed by uniting two or more words, as ρτεφат, *a quadruped*, from ρτε, *four* and φат, *a foot*; ογωμνήζηт, *to repent*, from ογωμ, *to consume*, and ζηт, *the heart*, &c. μαῖνουτε, *religious*, from μαῖ, *loving*, νοуτε, *God*, Sah.

Some words are composed of ма, Copt., Sah. and Bash., *a place*, and ñ, the sign of the genitive, united with other words, as маñmoni, *a pasture, a place to feed*; from ма, and moni, *to feed*, маñφωт, *a refuge, a place to flee to*; from ма, and φωт, *a flight*. маñωπι, *a habitation*; from ма, and ωπι, *to dwell*. маñ†зап, *a tribunal*; from ма, and †, *to give*, and зап, *judgment*.

Some words are composed of ме or маῖ, *loving*, united with other words, as маῖзат, *covetous*; from маῖ, and зат, *silver*, маῖтаῖο, *ambitious*; from маῖ, and таῖο, *honour*.

ΜΕΤ or **ΜΕΘ**, Copt. and **ΜΝΤ**. Sah. are often prefixed to nouns and also to words derived from the Greek; as **ΜΕΤΟΥΡΟ**, *a kingdom*; from **ΜΕΤ** and **ΟΥΡΟ**, *a king*; **ΜΕΤΜΑΤΟΙ**, *an army*; from **ΜΕΤ** and **ΜΑΤΟΙ**, *a soldier*; **ΜΝΤΜΝΤΡΕ**, *a testimony*; from **ΜΝΤ** and **ΜΝΤΡΕ**, *a witness*; Sah. &c.

The word **ΡΕΜ**, Copt. and **ΡΗ**, Sah. **ΛΕΜ**. Bash. *a native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **ΡΕΜΗΗ**, *a domestic*; from **ΡΕΜ** and **Η**, *a house*; **ΡΕΜΗΦΕ**, *heavenly*; from **ΡΕΜ** and **ΦΕ**, *heaven*; **ΡΕΜΗΧΗΜΙ**, *an Egyptian*; **ΡΕΜΤΑΡCOC**, *a native of Tarsus*.

ΡΕQ, Copt. and Sah. **ΛΕQ**, Bash. added to verbs form compound nouns, as **ΡΕQΝΑΥ**, *an inspector*, from **ΝΑΥ**, *to see*. **ΡΕQΩΜΩΕ**, Sah. *a minister*, from **ΩΜΩΕ**, *to minister*, **ΛΕQ†ΖΕΠ**, Bash. *a judge*; from **†ΖΑΠ**, *to judge*.

CΑ, Copt. and Sah. *an artificer*, is used in the formation of some words, as **CΑΝΘΗΧΙ**, *a maker or seller of purple*; from **ΘΗΧΙ**, *purple*. **CΑΝΩΙΚ**, *a baker*; from **ΩΙΚ**, *bread*. **CΑΝΖΟΜΝΤ**, Sah. *an artificer in brass*; from **ΖΟΜΝΤ**, *brass*.

ΧΙΝ, Copt. and Bash. **CΙΝ**, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as **ΧΙΝΜΩΙ**, Copt. **CΙΝΜΟΩΕ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ΧΙΝΧΦΟ**, *possession*, from **ΧΦΟ**, *to possess*. **ΧΙΝCΟΒ†**, *a preparation*, from **CΟΒ†**, *to prepare*.

ΩΟΥ, Copt. and Sah. when prefixed to verbs "serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness*; as **ϷΩϷ ϷΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ**, *How worthy to be loved are thy tabernacles*. Ps. LXXXIII, 1. from **ΜΕΝΡΙΤ**, *beloved*.

ϷΑ, Copt., Sah. and Bash. appears to express *a person, master or chief*; as **ϷΑΝΩϷ**, Sah. *a centurion*, or *chief of a hundred men*, from **ΩϷ**, *a hundred*. **ϷΑΠΩϷ**, Sah. *a carpenter, an artificer in wood*. &c.

ΑΤ or **ΑΘ**, Copt., Sah. and Bash. which is a negative prefix to nouns.

ΛΑ, Copt. *much, greatly*, as **ΛΑΧΑΛ**, *very shady*.

Some nouns are formed from verbs by adding a Letter at the end, as **ϷϷΟΥΟΡΤ**, *a curse*, from **ϷϷΟΥΟΡ**, *to curse*. **ΡΑΒΤ**, *a fuller*; from **ΡΑΒ**, *to wash*; **ΧΑΡΟϷ**, *silence*; from **ΧΑΡΩ**, *to silence*.

Part IV.

Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word **صعيد** or **الصعيد**, *the Upper or Superior*; and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.* "The Coptic Language," says he, "is divided into three dialects, the Coptic dialect of Misr, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

* Coptic MS. Royal Library Paris, quoted by Quatremère.

Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

The Coptic Dialect.

2. The Coptic,*) or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the מִצְרַיִם Mizur of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

*) The word Coptic was evidently derived from the word ΓΥΠΤΙΚ as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as **ΜΝΝCA**, *after*, Sahidic. **MENENCA**, Copt. **ΜΠΜΤΟ**, Sah. *before*, **ΜΠΕΜΤΟ**, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

The Bashmouric Dialect.

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

The inhabitants of the Delta were described by ancient writers* as wild beasts, leading a wandering life, and living by robbery and plunder, whom the Persians, Greeks and Romans could hardly subdue. This will account in a great measure for the Bashmouric being more rude than the Sahidic.

A few Fragments only of this Dialect exist, and have been published.

* Thucydid. l. I. c. 110. and Diod. Sicul. l. II. c. 77.

P r a x i s.

Of the first Chapter of St. John's Gospel.

1. **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠCΑΧΙ ΠΕ ΟΥΟZ ΠΙCΑΧΙ ΝΑQΧΗ
 ΉΑΤΕΝ Φ† ΟΥΟZ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙCΑΧΙ.**

In the beginning was the Word, and the Word was with God, and God was the Word.

ΒΕΝ, prepos. **ΤΑΡΧΗ**, noun f. with **Τ** the defin. art. f. prefixed **ΝΕ....ΠΕ**, verb. irreg. imper. 3 pers. sing. **ΠCΑΧΙ**, noun m. with **Π** the defin. art. m. prefixed. **ΟΥΟZ** conjunct. **ΝΑQΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ΉΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ΕΝΑQΧΗ ΙCΧΕΝ ΖΗ ΉΑΤΕΝ Φ†.**

This was from the beginning with God.

ΦΑΙ, pron. demonstr. sing. m. **ΕΝΑQΧΗ**, verb. imperf. (see above) with **Ε** pron. rel. **ΙCΧΕΝ**, prepos. **ΖΗ**, noun sing.

3. **ΖΩΒΝΙΒΕΝ ΑΥΩΠΙ ΕΒΟΛΖΙΤΟΤQ ΟΥΟZ ΑΤΘΝΟQ
 ΜΠΕ ΖΛΙ ΩΠΙ ΒΕΝ ΦΗΕΤ ΑQΩΠΙ.**

All things were made by him, and without him was not anything made, among that which was made.

ΖΩΒΝΙΒΕΝ, compound adjective. from **ΖΩΒ** and **ΝΙΒΕΝ**.. **ΑΥΩΠΙ**, verb. perfect 3. pers. plur. from **ΩΠΙ**. **ΕΒΟΛΖΙΤΟΤQ**, prepos. with **Q** the pron. suff. 3. pers. sing. **ΑΤΘΝΟQ**, prepos. with **Q** pron. suff. **ΜΠΕ**, neg. pref. 3. pers. m. to verb. **ΩΠΙ**, **ΖΛΙ**, adjective. neut. **ΦΗΕΤ**, pron. demonstr. and relat. sing. **ΑQΩΠΙ**, verb. perf. 3. pers. sing. see above.

4. ΝΕ ΠΩΝΒ ΠΕ ΕΤΕ ΝΒΗΤQ ΟΥΟZ ΠΩΝΒ ΠΕ ΦΟΥ-
ΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ.

In Him was life, and the life was the light of men.

ΠΩΝΒ, noun sing. with Π, the defin. artic. m. pref.
ΕΤΕ, pron. relat. sing. ΝΒΗΤQ, prep. with Q suff. ΝΕ...
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun
sing. with Φ def. art. m. pref. ΝΝΙΡΩΜΙ, noun pl. with
Ν sign of gen. and ΝΙ def. art. plur. m. prefixed.

5. ΟΥΟZ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ ΒΕΝ ΠΙΧΑΚΙ ΟΥΟZ
ΝΠΕ ΠΙΧΑΚΙ ΩΤΑΖΟQ.

*And the light shined in the darkness, and the dark-
ness did not comprehend it.*

ΑΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΟΥΩΙΝΙ
with ΕΡ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.
m. sing. pref. ΩΤΑΖΟQ, verb perf. 3. pers. sing. with
ΝΠΕ, (see above) and Ω intensive prefixed, and Q suff.
from ΤΑΖΟ.

6. ΑQΩΠΙ ΝΧΕ ΟΥΡΩΜΙ ΕΑΥΟΓΟΡΠQ ΕΒΟΛΖΙΤΕΝ
Φ† ΕΠΕQΡΑΝ ΠΕ ΙΩΑΝΝΗC.

*There was a man who was sent by God, whose name
was John.*

ΝΧΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.
m. with ΟΥ indef. art. sing. prefixed. Ε, pron. relat. sing.
ΑΥΟΓΟΡΠQ, verb. perf. 3. pers. plur. for the pass. sing.
(see pass. v.) and Q 3. pers. sing. suff. ΕΒΟΛΖΙΤΕΝ, prep.
ΕΠΕQΡΑΝ, Ε rel. pron. ΠΕQ, his m. ΡΑΝ, noun sing. m.
ΠΕ, verb irreg. imperf.

7. ΦΑΙ ΑQΙ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ ΝΤΕQΕΡΜΕΘΡΕ ΒΑ
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ΝΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ΕΒΟΛΖΙΤΟΤQ.

11. αὐτὶ ἐὰν μετενοῦν οὖτος μετενοῦν ἰπου-
 ῶσιν ἐρωῶν.

*He came to his own, and his own received him not
 to them.*

ἐὰν, prep. μετενοῦν, adj. plur. with ν suff. ἰπου-
 ῶσιν, verb. neg. with ν suff. 3. pers. plur. ἐρωῶν, Dat.
 pron. plur.

12. οἱ δὲ ἐτ' αὐτοῖς ἐρωῶν αὐτὶ ἐρωῶνι νόον
 ἐερῶνι ἰνοῦντι νέον νῆον ἐπερῶν.

*But those who received him to them, he gave them
 power to become sons of God, (to) those who believe in
 his name.*

οἱ, pron. demon. plur. δὲ, conj. ἐτ', pron. rel. pl.
 αὐτοῖς, verb. perf. 3. pers. pl. αὐτὶ, verb. perf. 3. pers.
 sing. from τ'. ἐρωῶνι, noun sing. masc. νόον, pron.
 dat. ἐερῶν, verb. infin. with ἐ pref. the sign of the infin.
 ῶνι, noun plur.

13. οἱ δὲ ἐβόλθεν νόον ἀν νε οὐδὲ ἐβόλθεν
 φούω ἰκαρῶν ἀν νε οὐδὲ ἐβόλθεν φούω ἰρῶνι
 ἀν νε ἀλλὰ ἐτ' αὐτοῖς ἐβόλθεν φτ'.

*Those who were not of blood, neither of the will of
 flesh, nor of the will of man, but who were born of God.*

νόον, noun sing. m. ἀν, adv. negat. οὐδὲ, conj.
 ἰκαρῶν, noun sing. m. with ἰ sign of gen. αὐτοῖς,
 verb perf. 3. pers. plur. with οὐ, plur. suff. from ν.

14. οὖτος πικῶν αὐτὶ οὐκαρῶν οὖτος αὐτοῖς
 ἰβρῶνι ἰβρῶνι οὖτος ἀνναῶν ἐπερῶνι ἰβρῶνι
 ἰνοῦντι ἰμαῶνι ἰνοῦντι ἰπερῶνι ἐρῶνι ἰνοῦντι
 νῆον νῆον.

And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.

ΛΓΕΡ, verb perf. 3. pers. sing. from ΕΡ. ἄβρηι ἄβητην, 2 prepos. the last ΕΝ suff. ἀνναγ, verb perf. 1. pers. plur. from ναγ. ἐπερῶογ, noun sing. m. with ἐ sign of acc. and περ, pref. ἰφρη†, adv. νογωρηι, noun m. sing. with ἦ sign of gen. and ογ indef. art. prefixed. ἰμαγατq, adj. sing. ἦτοτq, pron. partic. gen. from τοτ, see pronouns. ἰπεριωτ, noun sing. with ἦ sign of gen. and περ prefixed. ερμερ, verb present or part. 3. pers. sing. ἦμοτ, noun sing. m. with ἦ sign of gen. νεμ, conj. μεθμηι, noun sing. f.

15. ἰωαννης ερμερε εβητq ογος ερωω εβολ ερχωμμος, κε φαι πε φηēt αιχοq κε φηεθ νηογ μενεκωι αερωορη ἐροι κε νε ογωορη ἐροι ρω πε.

John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.

εβητq, prepos. with q suff. ερωω εβολ, verb pres. 3. pers. sing. with εβολ, prepos. joined. ερχωμμος, particip. from χω, and ἰμμος particle postfixed. κε, conjunct. but often expletive. αιχοq, verb perfect 1. pers. sing. with q suffixed. μενεκωι, prepos. with 1. pers. sing. suffixed. αερωορη, verb perf. 3. pers. sing. from ΕΡ and ωορη, ἐροι, particle used for pronoun. 1. pers. sing. πο, *he, the same.*

16. **ΧΕ** **ΛΑΝΟΝ** **ΤΗΡΕΝ** **ΑΝΘΙ** **ΕΒΟΛΒΕΝ** **ΠΕΡΜΟΖ** **ΝΕΜ**
ΟΥΖΜΟΤ **ΝΤΩΕΒΙΩ** **ΝΟΥΖΜΟΤ**.

*Because we all have received out of his fulness, and
grace for grace.*

ΛΑΝΟΝ, pron. plur. 1. pers. **ΤΗΡΕΝ**, adjunct. with **ΕΝ**,
1. pers. plur. suffixed. **ΑΝΘΙ**, verb perf. 1. pers. plur.
from **ΘΙ**. **ΠΕΡΜΟΖ**, noun sing. m. with **ΠΕΡ** prefixed.
ΟΥΖΜΟΤ, noun sing. with **ΟΥ** indefin. artic. prefixed.
ΝΤΩΕΒΙΩ, prepos.: from **ΩΕΒΙΩ**, with **Τ** the art. f. and
Ν prefixed.

17. **ΧΕ** **ΠΙΝΟΜΟC** **ΑΥΤΗΙC** **ΕΒΟΛΖΙΤΕΝ** **ΜΩΥCΗC**
ΠΙΖΜΟΤ **ΔΕ** **ΝΕΜ** **†ΜΕΘΜΗ** **ΑΥΩΩΠΙ** **ΕΒΟΛΖΙΤΕΝ** **ΙΗC** **ΠΧC**.

*For the law was given by Moses, but the grace and
the truth were by Jesus Christ.*

ΠΙΝΟΜΟC, noun sing. with **ΠΙ** defin. art. m. **ΑΥΤΗΙC**,
verb perf. 3. pers. plur. with **C** suff. **†ΜΕΘΜΗ**, noun
sing. with **†**, defin. art. f.

18. **Φ†** **ΜΠΕ** **ΖΛΙ** **ΝΑΥ** **ΕΡΟC** **ΕΝΕΖ** **ΠΙΜΟΝΟΓΕΝΗC**
ΝΝΟΥ† **ΦΗΕΤ** **ΧΗ** **ΒΕΝ** **ΚΕΝC** **ΜΠΕCΙΩΤ** **ΝΘΟC** **ΠΕΤ**
ΑCΑΧΙ.

*Not any one hath ever seen God; the only begotten
of God, he who is in the bosom of his Father, he hath de-
clared him.*

ΜΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed.
ΕΝΕΖ, adv. **ΚΕΝC**, noun sing. with **C** suffixed. **ΝΘΟC**,
pron. 3. pers. sing. **ΠΕΤ**, pron. relat. **ΑCΑΧΙ**, verb perf.
3. pers. sing.

19. **ΟΥΟΖ** **ΘΑΙ** **ΤΕ** **†ΜΕΤΜΕΘΡΕ** **ΝΤΕ** **ΙΩΑΝΝΗC**
ΖΟΤΕ **ΕΤ** **ΑΥΪΩΡΠ** **ΖΑΡΟC** **ΝΧΕ** **ΝΙΟΥΔΑΙ** **ΕΒΟΛΒΕΝ**

Ἰᾶννῃ ἡζανούηβ νὲμ ζανλεγίτης ζῖνα ἡτογῶνq
xε ἡθoκ νιμ.

And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?

Θαι, pron.def.fem.sing. τε, verb. irreg. pres. 3. pers. sing. fem. ἡτε, sign of gen. ζοτε, adv. ζαροq, prep. joined with ποq, a particle representing the pronoun. νιουγζαι, noun with νι defin. art. plur. prefixed. ἡζανούηβ, noun plur. with ἡ gen. and ζαν, indef. art. pl. prefixed. ἡτογῶνq, verb subjunct. 3. pers. plur. with q suffixed. ἡθoκ, pron. 2. pers. sing. νιμ, pron. sing.

20. ογoζ αqογoνζ ἡπεqχoλ ἐβoλ ογoζ αqογoνζ
xε ἄνοκ ἀν πε πᾶc.

And he confessed and denied not; and confessed that I am not the Christ.

αqογoνζ, verb perf. 3. pers. sing. ἡπεqχoλ ἐβoλ, verb. negat. perf. 3. pers. sing. from χoλ ἐβoλ. ἄνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

παλιν ον αqμοωι
Again he walked
ωα ωμογν cῆαγ*)
To Shmoun the second;
αqχωρ ἐβoλ ἡνιχαχι
He dispersed the enemies
βεν πιμα ἐτεμμαγ.
In that place.

*) The name of a city of ancient Egypt.

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